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OUR FUTURE PROGRESS:

BEING A BRIEF DIGEST OF THE

NECESSARY MEASURES

TO BE ADOPTED TO SECURE THE

POLITICAL, SOCIAL, INDUSTRIAL, EDUCATIONAL, INDIVIDUAL,

AND

DOMESTIC IMPROVEMENT

OF

ALL CLASSES OF THE COMMUNITY.

———:o:———

BODLEIANA BIBLIOTHECA

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ONE SHILLING.

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PREFACE.

In entering upon these all important subjects, namely, the Political, Social, Industrial, Educational, Individual, and Domestic Improvement of all classes of the community, and it is difficult to say which of these questions,—all greatly affecting the destinies of nations and the happiness of peoples,—are deserving the most attention. They are all so nearly allied, and are of such vital and paramount importance, that taking them in their entirety, they may be said to constitute a complete formula of civilised life, and just in proportion as they become properly understood and practiced, in like proportion will humanity become elevated;—the progress of nations and the happiness of peoples secured. In treating these subjects in the consecutive order in which they are arranged, I have necessarily given precedence to the governmental, social, and industrial arrangement of States; because these arrangements, whether good or bad, form the foundation and framework both of civilised and uncivilised communities, while educational, individual, and domestic perfection and completeness, may be said to be the ornaments which are indispensable to embellish and complete the whole superstructure of a truly civilised state of society.

ALFRED A. WALTON.

OUR FUTURE PROGRESS

IN

POLITICAL SCIENCE AND LEGISLATIVE ACTION.

———o———

TAKING, as the starting point, the legislatorial arrangements of a State to be the mainspring or motive power which sanctions and sets in motion all other subordinate principles which regulate human affairs, it follows that the development and harmonious working of the mechanism of a well regulated State should be as perfect as human wisdom can make it. The first, and, indeed, the chief duty of a Government ought to be to frame its laws and conduct its legislation so as to diminish as far as possible the antagonism of class interests, and to assimilate and make them as near as possible practically identical.

This can never be accomplished while two parties, or rather factions, in any legislative assembly are continually struggling for ascendancy and power,—frequently by the most unscrupulous means. No doubt the very essence of parliamentary life is free discussion elevated above factious opposition. It is a sifting to the bottom of all questions coming within the pale of legislative authority or parliamentary inquiry. To do this, however, it is not necessary to have two hostile camps either in the State or the Parliament. History proves that the great draw back to the true advancement and development of the science of legislation all over the world has been the ambition and restlesness of an implacable reactionary party, which arrogates to itself the right to hold dominion over the rest of mankind, and would rather ruin a nation than cease to rule. Happily this party of obstruction has become greatly weakened and attenuated by the increase of education and free discussion under constitutional Governments, although it is far from being extinct in the freest of States.

What is wanted above all things within the walls of Parliament, as well as in the people, is a sound, healthy, political morality. To create this will, no doubt, be a work of time, which will gradually approach as the virulence of parties disappears, and our electoral system becomes more perfected and pure. There is another important element indispensable to the proper discharge of legislative functions, namely, the fitness and capacity for legislative duties of those aspiring to the dignity, responsibility, and trust of legislators. It is a serious mistake, and a corresponding evil, to select

men, either to go to Parliament or perform other important duties, whose chief recommendation may be either their station or their wealth, but who in other respects are totally incompetent to discharge the duties assigned them. Yet this is what we may continually behold as being practised every day whenever a vacancy in Parliament occurs, or appointments of profit or emolument are made.

There can be no real parliamentary sympathy with, or fitness to legislate for, the wants and wishes of a people where their representatives are, in too many instances, lamentably ignorant of the many questions affecting the interest of the people and the prosperity of the nation. Surely no man in his senses would go to a shoemaker, instead of a tailor, if he wanted a coat, nor apply to a lawyer if he required medical aid. Yet the mode by which members of the British Parliament have, in many instances, been selected is not a bit more rational, nor the selection more suitable, than the choice of the shoemaker instead of the tailor, or the lawyer instead of the doctor.

If any proof were wanting of the truth of this statement it may easily be ascertained by simply asking, how many of the 658 members of the House of Commons there are who really understand,—we need not say all,—but any of the great questions which will have to come before Parliament for consideration and settlement before long? How many of them, for instance, understand the land question, the currency question, the re-adjustment of taxation in conformity with the true principles of commercial freedom, the labour question, the co-operative movement, the educational question, and the many other questions, both domestic and foreign, that will come before Parliament for settlement? Why, the most ordinary observer of parliamentary life knows that, with the exception of a few who possess great abilities and most extensive knowledge, by far the greater part of the men sent there are mere political nonentities. The remedy for this must, of course, rest with the electoral body. As long as men are selected by private favour from select circles, rather than for public worth, we shall always more or less have a corrupt Parliament, no matter what the extent of the franchise may be.

No doubt, the wider the representative system, and the broader the basis, the greater the probability of pureness of election. Of course, this assumes the electoral body to be sufficiently well instructed in political matters to guide them in the election of their representatives. But even if there should be any short-comings in that respect, a system of free and uninterrupted popular repre-

sentation would in itself, in the long run, cure any defects in that respect. All men who aspire to become the representatives of a free people ought to be the leaders of public opinion and not the unwilling converts and followers of the great principles of human progress; giving their unwilling assent only when dogged opposition has become a forlorn hope and public opinion has pronounced unmistakeably against them. Unhappily, this has too frequently been the case in the parliamentary history of England. Let us hope it may hereafter be discontinued. A legitimate opposition and a sifting of all things to the uttermost is not only necessary but highly conducive to a just conclusion and proper settlement of all questions. Indeed the very soul and essence of parliamentary life must ever consist in the free and independent consideration and discussion of the merits of all public questions. If, however, this most wholesome and salutary safeguard to the proper settlement of public affairs be vitiated and perverted by factious opposition, to keep up and maintain unhallowed principles and glaring monopolies, then such opposition degenerates into a miserable faction of obstructives, and monopolising marplots, totally unworthy the countenance and support of the public.

The mode by which the election of Members of Parliament ought to be effected is no doubt of considerable importance also; and the chief difference to settle is between those who are in favour of secret and those in favour of open voting. To all men of independent mind and action secret voting seems not only distasteful but positively objectionable; and it is to be hoped that the time may arrive when every man will go forth to the polling booth free and unmolested, in the character and dignity of a man, and give his vote openly according to the light that may be within him. But unfortunately that time has not arrived yet. What then remains to be done? Why, any thing that will prevent those disgraceful scenes of bribery and corruption which have so frequently been exposed before election committees. One thing is certain, that until these corrupt practices, which are of many kinds, be as far as possible prevented and punished, the demoralisation of the electoral body must be the consequence, and the whole community must suffer in proportion from the debasing effects of a corrupt and licentious electioneering system. In all probability it will not only be found necessary to adopt secret voting—for a time at least—but also to have a penal enactment against these vile practices, accompanied with the loss of civil rights to the offenders.

The question of the proper distribution of electoral power, and

the duration of Parliaments, and other matters of detail, have been so long discussed, and indeed settled in the public mind, that it would be superfluous to dwell longer upon them, because, although they are all of the highest importance in their particular bearing, they are after all but the A B C of politics. It is the great results that must follow their adoption that will occupy the attention of Parliament and the country in future. In fine, the great work that now lies before us for accomplishment is the social, industrial, educational, individual and domestic improvement of the whole community.

The science of political economy, taking it in all its bearings, is one of the most difficult of scientific attainments, and consequently, before any wise and judicious legislative action can be properly taken thereon, those who undertake to perform so important a duty ought to be well qualified, by study and diligent application, to acquire a clear and comprehensive knowledge of the great and important subjects entrusted to their judgement for consideration and adoption.

OUR FUTURE PROGRESS
IN
SOCIAL SCIENCE.

SOCIAL EVILS AND THEIR REMEDIES.

The social and legislatorial arrangements of a State are so intertwined and blended together that in examining the one we cannot properly separate it from the other. There can be no doubt but the political institutions of a nation exercise great influence in the formation of its social arrangements. It may, however, be safely affirmed that the very best of Governments cannot do so much for the social improvement of the people as they can do for themselves.

We cannot change men's nature by Acts of Parliament, nor make them intelligent, industrious, frugal, and well conditioned by statute law, but a great deal may be done to assist and afford them facilities to do all this for themselves, by salutary laws and wise legislation. The great fault with which previous legislation stands very properly charged is, that instead of affording facilities it has too frequently thrown obstacles in the way of social improvement and general progress. Because, in whatever station of life men may be placed, they are what we find them either more or less from the circumstances by which they are surrounded, and have acted upon them during their lives; and if selfish and unwise legislation has contributed to the creation of these unfavourable circumstances, all wise and well intentioned men will do their utmost to alter and improve such arrangements.

It is simply absurd, and totally at variance with the laws which govern our moral and physical natures, to create broad antagonistic social and individual distinctions, and then expect men to act as if they had an identity of interests. The great, the wealthy, the powerful, and the well-to-do are no more without their troubles under our present social system than the poorest beggar that walks the street, and yet they have no more power of escape from their social bondage than the outcast has from his degradation. The contrast between these two types of humanity is no doubt very great, and we should not, perhaps, have much difficulty in deciding which of the two classes to attach ourselves to if left to our own choice. But the vices belonging to both spring from the same cause, namely the anomalies and inequality of our social and legislatorial arrangements. And all the teachings and preaching of the hundred thousand ministers of religion in the United Kingdom

will never change the usages, customs, habits, prejudices, and predilections of what to them has become a second nature, unless we first of all improve and perfect our social arrangements.

There is a tyranny worse than the tyranny of kings or the oppression of statesmen. It is the tyranny of circumstances and the oppression of invidious social distinctions and unjust legislatorial arrangements.

The misery and degredation which spring out of bad and selfish laws produce to a great extent the social injustice and inequality which we may everywhere behold around us.

For instance, compare the social status and general condition of the peasant with that of the lord of the soil, and if we inquire into the cause of the contrast we shall find that its origin may be found in the monopoly of the land. What progress or social improvement is the peasant ever likely to make so long as he has no other interest in the cultivation of the soil than to have a miserable pittance of ten or twelve shillings a week doled out to him? Legislation cannot undertake to increase his wages or enact any special law to raise him in the social scale, but it can so frame the laws in relation to land as to offer him and his order the opportunity of doing so for themselves. The rural population are so completely and helplessly under the power and control of territorial authority that it is impossible for them to make any social progress or self improvement under the present system of landlordism. The same may be said although not perhaps to so great an extent, of those engaged in the various branches of manufacturing industry.

Take, again, our pauper and criminal population, and the multitudes who are continually verging on pauperism and crime, in addition to the tens of thousands who have never been taught either trade or calling, and who live no one knows how, and few appear to care; add to this miserable list what, in workhouse phraseology, are called the "casual poor," and we have an aggregate of misery, poverty, squalour, and crime which extends its ravages and demoralising influences throughout the length and breadth of the land. The baneful effects of these great and crying social evils do not, however, stop here. Their unceasing action and pernicious vitality are in perpetual operation, preparing the way to a new course of crime, poverty and misery, and producing a new generation of paupers, criminals, "casuals," and nondescript outcasts of every grade and hue, all more or less preying upon the rest of the community, and extending their demoralising influence far and wide. The offspring of this class, whose name is legion, are begot in vice—born in vice—reared, trained, and educated in

vice,—their pursuits and companions are vicious and depraved; and yet under our present social and industrial system there is no more chance of their escaping from their social degradation than there would be if they were on board an emigrant ship in a sinking state in the midst of the ocean, without aid or assistance or the means of escape.

When we read of some fearful shipwreck and loss of life at sea we naturally deplore the loss of those who are lost to us for ever, and rejoice with the few that may perchance be saved to be once more amongst us. But how few of these miserable outcasts are redeemed and saved to us from the storms and wrecks of life, over which they have had little more control than they have over the winds of heaven or the waves of the ocean. It is true there are no physical laws or agency by which they are chained or bound to a life of depravity or degradation; but in the midst of a corrupt social system it is impossible for them to escape the contagion of the secret and irresistible influences of a depraved and vicious early training, habits, and companions, which poison and pervert the moral instincts and nobler aspirations of the mind, and engender passions and propensities even worse than those manifested by the lower animals. And while our present social, industrial, and educational systems exist it is impossible to rescue this degraded class from their deplorable condition, and it is totally beyond their power to extricate themselves. It has been well said by a great authority, that "he is the great hero who conquers his own vices." It is, however, very questionable if ever such a hero existed. Bad training, vicious and depraved habits and customs become so deeply rooted in our moral and physical nature, that vice and crime become the natural vocation of their votaries, who cling to their career with the enthusiasm of self-exalted heroes, and rival each other in the boasted heroism of their iniquity and depravity. We may observe numerous instances of this by reading the police reports of any of our daily newspapers. Let us take one by way of illustration, although thousands of others may be adduced. The following report is taken from a London newspaper of November, 1866, and is headed—

A PROMISING BAND!

"A strange chapter in the annals of crime was opened at a London police court in last week. The subject matter of it affords a curious illustration of modern civilisation and the advantages of a cheap literature of fiction. A band of juvenile thieves—the eldest of whom was only fifteen, and the youngest and presumably the cleverest, the most

adroit, vigilant, and trustworthy of the gang, only ten years of age—were brought up, charged by the police with being concerned in stealing a couple of pairs of boots, and charged by themselves with no end of other robberies. They seemed ashamed of being placed in the dock on so puerile a charge as the robbery of only two pairs of boots, and volunteered a statement of their recent thefts, which is a melancholy, deplorable narrative from first to last. Each of these incipient embryotic highwaymen and housebreakers, if not murderers, had a professional pseudonym—a *nomme de guerre* selected from the literature of crime—and by which he was known among his associates in the small war which they jointly carried on against property and society. Here is a list of their family names and the names they had assumed in their baptism of crime. Martin Doyle, of the mature age of ten, was called "The Detective." It appears to have been the duty of this clever and precocious but depraved child to mount guard and outmanœuvre the police whilst his companions were engaged in the acquisition of plunder. He was selected, it seems, for this work from his quickness of eye and ear, and the instinct and perception which enables the born thief to recognise the approach of a policeman before he is in sight or hearing. His experience may be inferred from the fact that he has been convicted eight times already of various thefts, for which he has been duly flogged with a birch rod, but without making any impression—at least upon his mind. Having been caught eight times, the inference is that he must have perpetrated a much greater number of robberies than is represented by the sum total of his convictions. Stephen Mack, known among his companions as "Jack Shepherd," and aged thirteen, is the spokesman or orator of the band, and displayed the oratorical powers which have earned for him that distinguished appointment, in a very remarkable way, at the police court, as will presently be seen. Wherever "Jack Shepherd" is found "Blueskin," his friend cannot be far off. A child named Martin O'Hara, twelve years old, rejoices in this cerulean title. Henry Howley, the father of the gang in respect of age, is fifteen years old, and figures as "Dick Turpin." As "Jack Shepherd" had his bosom friend in "Blueskin," so "Dick Turpin" found his *alter ego* in "Tom King." William Howley, presumably the younger brother of Henry Howley, *alias* "Dick Turpin," twelve years old, calls himself "Tom King." The highly romantic pseudonym of "Claude Du Val" has been assumed by a lad named John Austin, who may dispute the fathership of the band with "Dick Turpin," having attained the advanced age of fifteen years. A little boy of eleven, named Edward Toomey, has revived in himself the formidable reminiscences of the terrible "Sixteen String Jack." As all the most famous characters among the infamous fraternity of robbers are now exhausted, the remaining member of the gang could find no better *nomme de guerre* than that of "The Captain," an appellation which does not appear to have been conferred upon him in consequence of any command which he held, but merely for the sake of distinction.

On being placed in a row in the court, the boy Mack, otherwise "Jack Shepherd," addressing the magistrate, demanded, as it seems, on behalf of himself and his comrades, to have a term of three years imprisonment. At least that is, we suppose, the obvious interpretation of what took place. When the magistrate called for the first witness. Mack, the spokesman, interposed with, "Never mind; I wants three years," and the rest of the gang exclaimed, "So do we," in chorus, And in order, as it would seem, to entitle themselves to what no doubt they considered a manly and heroic term of imprisonment, they had taken care to let the police know beforehand something about their doings on the very day they were taken. They treated the robbery of the two pairs of boots with ridicule and contempt. Still speaking through their organ, Mack, the orator of ten years old, they gave the police to understand that this paltry couple of thefts was nothing in their view. On the same day they had stolen a leg of pork, a cake, a lamplighter's lantern, a pair of boots (making three pairs), and a fowl. They had been at this work daily for several months, they said, and had purloined as many things every day, sometimes more. Their dexterity is made manifest by the fact of their committing so many robberies every day for so long a period of time without being detected and taken sooner. Perhaps, however, there may have been some exaggeration in this statement, the young delinquents being ambitious of making themselves out worse than they are. Still, their account of the matter cannot be far from the truth. If it is in any respect fictitious, it is at least founded on a very solid and a very melancholy substratum of facts. In addition to the history they had to narrate of themselves, the police were able to furnish a few interesting particulars. The robberies of these children were conducted in the most methodical and systematic way possible. They selected shops for plunder upon the soundest principles that the original Jack Shepherd or Blueskin himself could have devised. Shops kept and attended to by fat and heavy proprietors who could not run formed special objects of attraction and attention for them. Like the original Claude Du Val, these young emulators of his fame were gallant in the extreme. In this amiable trait they even excelled their great prototype, for he was attentive only to young ladies, while these little heroes lavished no end of attention upon old ones. The older and feebler the lady who happened to be mistress of a shop, the more assiduous they were in their devotions; and the more lonely and friendless she might be the more frequent were their visits to relieve the dull monotony of her existence and also to relieve her of her goods. On these occasions little Doyle, "The Detective," aged ten years, showed himself great. He would take up his post to reconnoitre the police and give notice of their approach, while his friends robbed these helpless shopkeepers at their ease. The difficulty is to know what to do with such hardened and incorrigible young offenders, all of whom have been already convicted and flogged. There is no chance of their redemption, and no protection for the public from their depredations, exeept in the consignment of the whole gang for some considerable term to a reformatory."

A sorry portrait this, surely, which is very well drawn by the writer. But what of the remedy he proposes? He says, "There is no chance of their redemption, and no protection for the public from their depredations except in the consignment of the whole gang for some considerable term to a reformatory."—Perhaps not. But what after they leave the reformatory? If we judge from past experience it is greatly to be doubted whether by shutting juvenile offenders up for a time in reformatories will effect a cure. Let us by all means try reformatories, ragged schools, shoe-black brigades, or any other means that will tend to diminish the number of vagrants or criminals; but let us try something more effective previous to such children as these being brought to this. Let us use such timely preventatives as will materially diminish the necessity for curatives.

It is held to be a sound doctrine in medical jurisprudence that a preventative is better than a cure. The same doctrine undoubtedly holds good in the social and the moral world as in the physical; and vice is a most insidious moral disease, and when once our moral nature is corrupted by its licentious sway, however severe the mode of repression or skilful the treatment of the disease, it will be sure to return in all its virulence unless its victims be removed from the atmosphere of its moral contagion. Therefore we must not expect either to completely reform or reclaim either juvenile or adult offenders by shutting them up in reformatories and prisons for a time and then turning them out again upon society, penniless, friendless, and helpless outcasts, to return again to their old haunts, habits, and companions, which unfortunately is the only alternative left them. Two remedial measures alone are required to save society from their ravages and themselves from destruction,—namely, work and education. But the time to educate and train to habits of industry and frugality and instil the principles of morality into this unfortunate class is not after they have become criminals and outcasts and immured in a prison or shut up in a reformatory.

Since it is admitted that ignorance is one of the great causes of crime, so it may be said with equal truth that the absence of useful employment, and training to early habits of industry, is equally conducive to criminal, vicious, and indolent pursuits. Day by day we may observe strong and unmistakable evidence of this. A case strongly illustrative of this truth was reported in the daily papers of May, 1866, which came before the presiding magistrate of Worship-street Police Court:—

"Two wretched-looking boys, apparently about nine and seven years of age, were placed in the dock, charged before Mr. Ellison with the offence of begging in the public streets.

Police-constable 445 K said: Yesterday evening I saw these lads knocking at the doors of houses in Bethnal Green, and when I asked them what they wanted they at once said, "We were asking for a bit of bread." I did not notice that any was given to them; and as they could not tell me where they lived I thought it was the best way to take them into custody.

Mr. Ellison (to the eldest): What is your name?

Boy: Derbyshire, sir; father lived at No. 4, Tapp-street, Spitalfields, before last Christmas, but he's gone away now; he and mother went away before that; she died, sir.

Mr. Ellison: And what have you been doing since?

Boy: Been getting a job now and then cleaning knives for people, or anything of that sort.

Mr. Ellison: Do you know anything of this boy?

Constable: He has been locked up before, sir, for sleeping in enclosed premises, that is all.

Boy: That was when the cold weather came.

Constable: I believe that his father did live in Tapp-street. This boy is very badly off, sir; he hasn't any shirt on.

Mr. Ellison: You had better take him to the parish in which you found him. What is the name of the other—that child?

Boy: Gibbs, sir: my name's Gibbs. I ain't got no father, no mother, no home.

Mr. Ellison: Where are they?

Boy: All dead. I am alone except him (Derbyshire). I can't do nothing.

Mr. Ellison: When did your parents die?

Boy: Ten months after last Christmas,

Mr. Ellison: No, not last Christmas.

Boy (nodding his head): "yes it was."

Mr. Ellison: Some better way of life than that of begging must be found for these poor boys. Let them be taken to the workhouse.

Many such instances of being "alone in the world" are brought under the notice of the magistrates of this court."

Mr. Ellison, the magistrate, very properly remarked that "some better way of life than that of begging must be found for these poor boys. Let them be taken to the workhouse." Yes, by all means let them be taken to the workhouse, better there than starving on the streets, or becoming criminals. But they cannot always remain in the workhouse, and what are their hopes and prospects when they are compelled to leave there? The misfortune to juveniles like these two poor boys is, that after they have been taken care of for a time in the workhouse they are turned

out again into the streets to commence anew their unfortunate life of mendicity and idleness, which points with as unerring a certainty towards crime, depravity, and degradation, as the needle points towards the pole; and the next time that we hear of poor outcasts like them is, in all probability, not as mendicants but as criminals.

Thus it will be seen that while society neglects or refuses to enforce compulsory education and employment upon those who are without either, the moment they become criminals the community is put to great expense for the punishment of that crime which a wiser and a better regulated social and industrial system would have prevented. In speaking of compulsory employment, it is not intended to convey the idea that it is the duty of the State to provide employment for the population. Nevertheless, there are circumstances under which it is incumbent upon society, for its own protection, to prevent ignorance, idleness, and mendicity verging into crime and becoming burthensome to the community. The circumstances, however, under which society ought to interfere to prevent any portion of the community from leading a life of idleness, with all its attendant vices, shall have due notice in its proper place. As to the necessity for a well regulated system of national education, that is a subject which all real social, educational, and progressive reformers of every grade are becoming more and more convinced of, and which shall also have proper notice in the order in which it is placed.

This much may, however here be said, both in reference to employment and education, namely, that our great aim ought to be to prevent idleness and ignorance at an early age, and that wherever we find juvenile vagrancy let loose upon society its career ought to be stopped. The industrial school system, as far as it goes, no doubt renders some service in this respect. But the great defect and shortcoming of all legislative measures or private efforts in this direction, consists in the fact that all their endeavours are directed to remedy the evil or cure the disease after it has been allowed to spread and grow into a species of social and moral epidemic. Thus, while we continue to direct our chief attention to curatives rather than preventatives, the public will continue to pay, and pay dearly in more ways than one, and the malady will continue to rage. It may therefore be safely affirmed that the only preventative measures that can be effectively applied are the improving and perfecting of our social, industrial, and educational arrangements.

There is another most greivous and lamentable evil, which

springs out of and is supported by the corruption and injustice of our present social system, known as the "great social evil" of prostitution. And here let it be observed at the outset, that just in proportion as wealth and idleness become allied with vice and immorality, just in proportion will poverty and virtue become a prey to voluptuousness and effeminacy. Not that the libertine is always wealthy nor the courtezan always poor. It may, however, safely be asserted that, as a rule, wealth and indolence combined lead to loose and vicious habits. Thus vice, employing the alluring and seductive influence of wealth and station, induces,—yea, even commands virtue to descend from her high and holy pedestal and lay herself prostrate at its feet.

By far the greater part of the prostitution which we behold among what may be termed the higher class of those unfortunate women, &c., in our large towns, is produced by men whose means of working wreck and ruin among them is drawn, for the most part, from some privileged position or monopoly, and who find themselves too warm in their skins by being too well kept upon the fruits of other men's industry. It is considered "quite the thing" for men of this class, while they are "sowing their wild oats," to keep women of this description for a time and then cast them off, when they generally take to the streets, where we behold this social evil in its most degraded form. While there is a class of men of this description roaming about in society, seeking whom they may devour, all the efforts of the societies for the protection of women—the midnight meetings for the cure of this social evil, and places of refuge provided for these unfortunate women by philanthropists, will be to a great extent counteracted if not rendered nugatory. All honour, however, to the ladies and gentlemen who have exerted themselves to rescue these fallen women from their unfortunate position, and if even their labours had resulted in saving only one of their frail and erring sisters from ruin, they are entitled to the thanks and gratitude of society. At the same time, it is much to be regretted that these well-intentioned people do not take more decisive action in removing the causes of this grievous social evil, while they are labouring in so praiseworthy a manner to cure its effects. It is only necessary for them to look into, and examine seriously below the surface, into the inner social strata of society, to discover that prostitution, like a great many other social evils, is engendered and supported from the corruption, the injustice, the extravagance, and licentiousness of our present social system. And until that system be cleansed and purged of its impuriti

the whole bodily structure of society must be affected either more or less until the entire system be cleansed from within.

There can be no doubt but that the whole of the social evils with which society is afflicted have in some degree an affinity and relationship, and in some way give succour and support to each other; and the remedies to be applied must also be of a mixed character, and, as far as possible, applied simultaneously. Thus the political, social, industrial, educational, individual domestic improvement and advancement of the whole community must proceed in harmony and accord together in perfecting a healthier and happier social system.

No doubt the particular "social" evil of which we now speak may, to a considerable extent, be attributed to the weakness, the vanity, the imperfect and even pernicious education and training which is to a great extent bestowed upon women, and makes them an easy prey to the seductive wiles of the libertine. This is particularly the case with the higher class of gay women. Behold that young and giddy girl emerging from her teens, who has, perhaps, just had sufficient education at a boarding school to enable her to have a taste for romance by reading trashy novels and other diseased works of fiction, until she has become nearly delirious with fantastic delusions and foolish notions. She has probably learned to waltz, sing, and accompany herself upon the piano, but has never received the slightest practical instruction or useful education, either at home or at school, to fit her for the every-day duties of life, and thinks it degrading either to mend a hole in her stocking or a rent in her garment. She looks with contempt upon even the best paid and most respectable mechanic or artizan, or even a tolerably well-to-do-tradesman, as her mamma has taught her to look higher. She is fond of operatic or theatrical performances, and delighteth in balls and concerts,—studies the fashions, and vies with the young lady on the opposite side of the street in her finery, although there is, perhaps, a desperate struggle at home to keep up appearances, and if she be encouraged in all those highly edifying and useful pastimes and pleasures by an indulgent mamma, why, then she will be all the easier a victim to the wiles of the seducer when her time comes, which will probably be when she is visiting some of her favourite places of amusement, or taking an airing to show herself off in a new dress in some fashionable street, or lounging in the neighbourhood of a fancy milliner's or jeweller's shop admiring their contents. Presently some gay deceiver, who has been observing her movements for some time, and whose experience teaches him she will be an

easy subject to operate upon, then ventures to address her in measured accents on what he considers to be the most likely subject to engage her attention. She listens, and they become more familiar. As the conversation proceeds he begins to observe the true index to character, and shapes his discourse accordingly and makes love to her, and she consents to meet him again. The place of assignation and the hour is named and they meet,—a second time,—perhaps a third time, and, having thus become more familiar, he admires the beauty and delicacy of her hand and thinks it worthy of being adorned by the best of jewellery, and begs at once to have the pleasure of supplying it from a fashionable jewellers, which is too tempting an offer to be rejected by this vain and thoughtless girl, and accordingly the presents are accepted. This done, her admirer suggests a short trip by an express train to some favourite place of resort as being a very pleasant way of spending the remainder of the day. The proposition is acquiesced in by his unconscious vietim, and the trip is made. As the shades of evening begin to fall upon them she thinks it time they should return home,—a thought, he apologisingly tells her, has altogether escaped his memory, as he has been so enraptured with her company that the hours they have passed together have seemed but moments to him. And so they wend their way to the railway station; but, lo! they are too late,—the last train has gone, which her deceiver intended its hould be, when he suddenly discovers that they will be obliged to remain for the night. She at first becomes nervous and somewhat alarmed, but he ultimately succeeds in appeasing and allaying her apprehensions, and,—we shall not speak of them again until we behold them some ten or twelve months hence, when she is visited by her seducer, for the last time, at the furnished apartments he took for her. She by this time has had frequent cause of complaint of his coldness and indifference, in reply to which he has generally excused himself by pleading the pressure of business, But his indifference gradually grows into positive aversion, and the very sight of the apartments as he enters appears loathsome to him, and he is determined to get rid of her by some means. It is too atrocious an act to leave her to starve all at once, so he has recourse to stratagem. Accordingly her gay deceiver tells her he is about to visit the Continent upon important business, but that he will allow her a weekly or monthly allowance until he returns. She listens to him with feelings of something like despair, and has recourse to tears; he, however, partially succeeds in soothing and reconciling her by caresses and soft words, and finally

closes the door behind him for the last time, and she beholds her betrayer vanish from her presence for ever. She receives the allowance he had promised for a short time, when it is all at once stopped, and she receives no more. Maddened by a sense of wrong, and surrounded by poverty and want, she goes forth into the streets to gain the means of subsistence by a more common and repulsive mode of prostitution. She is now thoroughly sensible of her degradation, but to return home to her parents and friends is out of the question,—she cannot brook the idea,—and can see no immediate escape from her deplorable condition, and thus she passes from despair to desperation, and becomes wrought up to a state of frenzy and at length rushes forth upon her final mission, and is last seen wending her way to Waterloo or London Bridge. Presently she mounts the parapet,—a plunge in the river and a loud shriek is heard, and she sinks to rise no more—at least in life.

Such, unfortunately, has frequently been the fate of several of these unfortunate women, who, partly from their own vanity, ill training and imperfect education, become the easy victims of wealthy and unscrupulous seducers, who have little else to do but waste away their time and means in idleness and dissipation. And so they will continue to do in spite of all the exertions of philantrophists, until our social, industrial, and educational systems be placed more in harmony with the natural,—and less with the artificial—wants and requirements of mankind, and we become sufficiently advanced and enlightened to enable us to occupy a higher moral status, and live under a more just and humane social system.

When we look at this grievous social evil in all its various forms and phases we behold so many causes at work which tend to its encouragement and perpetuation, and make it partake so much of the character of a chronic disease that it will require skilful treatment at the hands of the moral and social reformer. To attempt a description of the scenes of vice and immorality practised in our large towns would neither be a useful nor an agreeable task, and our time will be much better employed in pointing out some of the causes which lead thereto. Among many other causes, the irregularity and uncertainty of large numbers of young men belonging to the industrious classes, and even the sons of tradesmen, procuring anything like a regular or certain means of properly supporting wives and families, deter great numbers of the thoughtful from getting married and settled down in a state of domestic comfort, as many more doubt would do if they had anything like a certainty of a perma-

nent occupation or settled employment. This uncertainty of the future may easily be traced to the selfishness and injustice of our legislatorial, social, and industrial arrangements, which carry in their train many of the concomitant evils and vices we behold in our social system, and greatly agravate and assist this social evil.

So long as vast numbers of our population are entirely dependent upon precarious occupations, irregular and uncertain employments, the inducements to enter upon a married life are doubtless greatly diminished, and promiscuous intercourse in various ways will continue to be the inevitable result.

Besides, there are certain conditions attached to our existence, the non-observance of which would result in the total extinction of the human race.

For instance, to eat, to drink, to sleep, and to breathe, are conditions of life which are indispensable to our existence. There is yet another condition, which is indispensable to the propagation of our species. Nature, in her wisdom, and in order to ensure the certain propagation of the human race, has planted the sentiment of love and the passion for sexual intercourse so deeply and intensely within the human system that the latter has been made the primary condition of our existence as a race.

This being the case, it is surely of the highest importance that this unavoidable condition of our existence should be guarded and protected by the best and surest means which human wisdom can devise to confine this passion to its legitimate channel, which, beyond all doubt, may be materially assisted by such improvements in our social and industrial arrangements as will afford greater facilities to the population to settle down in married life, with a fair prospect of some permanent occupation or employment to support their wives and families.

The compulsory idleness of a considerable portion of the population, besides being a loss to society, is a great draw back upon the industrial classes themselves. The injury to the working classes in particular who live by their labour, from the want of regularity of employment, is ruinous to many who have wives and families, who suffer greatly from the periodical interruptions of the regular means of support, and prevents a great many of the best portion of our mechanics and artizans from settling down in that state of domestic comfort, and regularity of habits and conditions, which render their every-day avocations so eminently useful to their own and the national prosperity.

Let any one, who may not be sufficiently acquainted with the in-

jurious effects of the want of better industrial arrangements upon the moral, social, and physical condition of the industrial population, ask the best portion of our mechanics and artizans, or even the unmarried men engaged in any other business or precarious occupation, what constitutes their chief care and trouble in life, and the answer to such inquiry will be, that it mainly consists in their having no prospect or certainty before them in the world,—that large numbers of their class are continually compelled to remove from place to place in quest of employment, and are frequently without any employment at all, and that if they have been for a time fortunate and got married, and a home over their heads, they are frequently obliged to break it up and remove to some other place, or part of the country.

That a considerable portion of our industrial population is so circumstanced there can be no manner of doubt, and therefore the thoughtful single men, who see the trials and difficulties of a married life without any prospect of permanent occupation or regular employment, determine to remain single rather than undergo the cares and troubles of a married life; a decision which, if it contributes to their personal liberty, it is to be feared does not add much to their morality.

Therefore, whatever measures can be adopted to secure regularity of occupation and employment will, no doubt, greatly assist in promoting suitable and happy marriages, and effect a corresponding diminution of the social evil.

In speaking of marriages, however, it is difficult to say whether their prevention from the causes already assigned, orhasty, ill-considered and premature marriages, are productive ofthe greater amount of mischief, distress, and misery, and other evil consequences. We every day behold numbers of young men and women rush in hot haste to the hymenial altar, without due consideration or the slightest prospect of proper support for their wives and families, and the baneful results of their folly and precipitancy is soon made manifest both to themselves and society. They begin their wedded life in poverty, without any definite aim, and the greater part of their future existence is spent in poverty and misery. Their children, for the most part, are born and reared in poverty and ignorance, and too often become the victims of vice and crime, and their whole existence may be truly said to have been a burthen to themselves and a pest to others, and at the close of their ignoble career they leave their miserable offspring —probably a worse type of humanity than themselves—as their ıly legacy to society. In the midst of such domestic wretched-

ness and degradation, who shall say to what extent the social evil may not receive increased support in a still more criminal form, and crime recruit its ranks from inborn vice and domestic depravity.

The comfort and contentment that accompanies suitable and happy marriages is no doubt one of the greatest of earthly blessings. The evils, however, which arise from unsuitable and ill-sorted marriages are of so grievous and baneful a character that they may be truly said to be social evils themselves, of sufficient magnitude to demand the serious consideration of all those who are desirous of ascertaining and purifying the various sources from whence these accumulated social evils spring.

In addition to the causes already mentioned, the mercenary motives, which too often lead to matrimonial alliances, tend not only to increase this evil, but is moreover the cause of much domestic misery and unhappiness, where mutual affection and domestic comfort ought to reign.

Behold that light-hearted, grey-headed, sily old man, who is fast hastening to his "three score years and ten," with simulated feelings of youth, and the affected gallantry of vigorous manhood, making love to a maiden of twenty; who presses his suit upon her parents when his advances have been repelled by their daughter. He is perhaps rich and well-to-do,—she is young and handsome; but the blooming flower of summer cannot flourish amidst the freezing snows of winter, and this lovely girl, who has been consigned to the arms and keeping of one she can never love, is doomed to wither and pine beneath the wintry embrace of an old man in his dotage.

Are not such marriages as these something very like legalised prostitution? Is it not an outrage upon nature, and do we not frequently behold the dire consequences culminate in the Divorce Court?

Again, do we not frequently hear it said that such and such an one has "made a very lucky match,—it is a very excellent marriage." When, however, we come to inquire into the nature of the excellency of some of these so-called "lucky marriages." it is to be feared that we shall too often find that they are founded upon selfish and worldly considerations, rather than the mutual affection and natural adaptation to each other of the parties entering the sacred bonds of matrimony.

The consequences are continual repetitions of domestic feuds and strife, dislike and deceitful dealing, until the unhallowed alliance in all probability terminates in total disruption in some dis-

tressing form or other; and if there be any family, who shall say to what extent the unhappy offspring of such parents, and even society at large, may not suffer from the bad example and precepts given them by those who ought to have been the natural guardians of their youth,—trained and educated them in the way they ought to go. That bad example and precept have a powerful influence upon youth we must all admit; and it is impossible that children of either sex can be reared in the midst of domestic strife, deceit, and contention, without being corrupted by the vices that surround them, which they in their turn reflect back upon society, with as great a certainty as their own images are reflected from the mirror. Now the inducements which lead to these unhappy marriages are unquestionably the attractions which the unequal distribution of wealth holds out to the necessitous to sell themselves to the wealthy and well-to-do; which is one more amongst the many causes of social disorders.

It will thus again be seen that the various grievous diseases which affect society are of such a chronical and complex character, that the remedies to be applied must also be of a manifold description, comprising the political, social, industrial, educational and domestic improvement of the whole community. It is impossible to omit any one of these indispensable elements to our future progress without in some measure impairing the whole superstructure of society.

There is another great and crying social evil deserving serious attention, which is even of greater magnitude and more destructive of human life and happiness than any other of the many social evils,—and that is the vice of intemperance.

The bacchanal, the libertine, and the courtezan, are all closely allied, and Bacchus and Venus are not only in close proximity on the canvass of the artist, but are equally familiar with each other in real life.

The work of desolation produced by these twin vices have been probably more destructive to the lives, and ruinous to the homes and happiness of the human race, than the ravages of war. The pestilence that stalks in gloomy triumph through some eastern clime is not more destructive. Vice and dissipation are as inexorable and exacting in demanding their victims as the ravages of a burning fever or a raging epidemic.

What then ought we to do to root out and as far as possible extirpate these fearful vices? Much may be done by improving our social, industrial, and educational arrangements, so that in the one case moderation may be made to flow through its legitimate

channels, and in the other, temperance takes the place of excess. We can neither make men nor women chaste or temperate by Acts of Parliament, but we can do much by wholesome and salutary legislation to accomplish that end, by removing the primary causes without in any way interfering with the liberty of the subject.

This, however, cannot be done by passing any arbitrary law prohibiting the moderate use of beer, wines, or spirits; and here, in some measure, the advocates of total abstinence are at fault. Let no one, however, underrate the great services which the advocates of total abstinence have rendered to the cause of humanity. Their great and benevolent services have been the means of feeding, clothing, and in some degree educating thousands of families, who otherwise would have been in poverty and want, from the only means of their support being spent in dissipation.

Therefore, all honor to those who have done so much to rescue confirmed drunkards from self-degredation and their families and their dependants from want and ruin. It is, therefore, with some degree of anxiety and concern that we must look upon any mistake that may be made by so disinterested and well-meaning a body of men.

Unfortunately, the advocates of total abstinence have fallen into the great mistake which nearly all sects and parties are prone to, namely, that of insisting upon all other men doing as they do. There can be little doubt but that any attempt to enforce the rigours of the "Maine Law" in this country, or even the restrictions of the "Permissive Bill," as proposed by the advocates of that measure, would not only prove a failure, but even, if put in practice, could not last, because it would unsettle everything concerning the nefarious liquor traffic, and settle nothing.

Moreover, what guarantee should we have, if their "Permissive Bill" became law to-morrow, that the same parish or township which voted for its being put into operation this year, might not in future reverse its decision and vote for its withdrawal? And how would such adverse decisions affect the interests of all parties concerned, to say nothing of the perpetual strife and contention that would arise and be kept up by the contending parties?

When we come to examine this question in all its bearings, we feel constrained to come to the conclusion that in treating the question of the liquor traffic we must deal with it in a careful, yet definite and decisive manner, without either interfering with personal liberty or giving cause for strife and contention. Its final suppression must be gradual, general, and decisive, and not be left to the uncertain and

capricious decision of "two-thirds of the ratepayers" of any parish. The best, most practical, decisive, and satisfactory course that can be taken, without injury or injustice to anyone, would be the gradual closing of all public-houses, gin-palaces, and beer-houses in the United Kingdom at the death of the present owners or occupants. To effect this, an Act of Parliament ought to be passed that no licensed house shall have its license renewed after the decease or removal of the tenant then occupying the premises, but that up to the decease of such tenant,—or his widow, which ought perhaps to be included,—the business to be carried on without let or hinderance, the same as if no such Act had been passed; both license and traffic in liquors, however, to cease and determine at the death of the tenant.

A legislative enactment of this description could not very materially affect the interests of publicans, and would give them time to set their houses in order, and place their sons or dependents to some other trade, profession, or calling, preparatory to the winding up of the business.

In doing this, power might be given to Town Councils, or other local authorities, in cases where anything like hardship or loss might be sustained by any family after the decease of the head of the house and the closing of the establishment, to award a fair compensation, the money to be taken from that paid for public-house licenses; and, considering the small amount that would be required, it could scarcely be objected to by any Chancellor of the Exchequer or Government wishing to encourage temperance and sobriety amongst the people. No doubt the immense revenue derived from the present liquor traffic and licensing system is a strong inducement to all Governments to retain both, and that is a very strong reason why the advocates of temperance ought to be both political, financial, and social reformers.

In dealing with the question of the propriety of closing all the public-houses, liquor shops, and beer-houses, it must be dealt with on the broad and comprehensive basis of having become a public necessity, and it will neither be necessary nor wise to make any unfavourable allusions to those who own or conduct them. No doubt publicans are as respectable as any other class of tradesmen, and even if this were not so, they are like all other men in whatever grade of life we find them,—they are more or less the creatures of the circumstances by which they are surrounded. Therefore, it is the system, and not the men that we have to deal with. Indeed, if the public-house system could be conducted as we behold commercial and other respectable hotels, there would be

little cause of complaint. But, unfortunately, we all know that is impossible, as the general application of the licensing system now carried on by the lower class of licensed houses is chiefly for drinking purposes, and consequently highly injurious to the public morality, the public health, and the general welfare of the community at large, and the system must, therefore, sooner or later undergo a great and salutary change.

In order to make it as little objectionable as possible to the public, or prejudicial to the interests of the publicans, it ought to be gradually introduced, which, as already stated, will be best accomplished by the final closing of all public houses at the death of the occupants,—a measure which ought to be enforced by parliamentary authority.

If any explanation or justification be required for the passing of a prohibitory law of this description, one brief sentence alone will suffice, which is this: that so long as ever we permit licensed public drinking-houses and liquor shops we shall have licensed drunkenness. Under the present public-house and gin-palace system it is drinking, and nothing else but drinking, that is meant. There are very few publicans who care anything about victualling, although by law they are "licensed victuallers," and, as to the gin-palaces, liquor vaults, and beer-houses, drinking, hard, unmitigated drinking, and nothing else but drinking, is intended or practised there. Every encouragement, every device which the proprietors of these establishments can devise, are invented for the express purpose of inducing their visitors to drink.

Beverages made from doubtful and even deleterious compounds are praised and puffed off as being the choicest of liquors, and the exaggerated description of these beverages, written upon liquor casks and bottles, and gaudy printed bills stuck up in conspicuous places, show how well the proprietors of these establishments understand the tastes, the dissipated habits, and weakness of their customers.

Bloated English gin drinkers, blear-eyed Scotch and Irish whisky swiggers, appear to be worthy of the especial attention of the keepers of some of these licensed drunkeries. There are numbers of these flash illuminated liquor shops in all our large towns, which their owners have contrived to puff into notoriety as favourite places for the sale of what are known to be the habitual drunkards' favourite mixtures, such as "Old Tom," the "Cream of the Valley," and other beverages of doubtful quality with attractive names, which enables the vendors to draw largely upon the credulity, the pockets, and the health of their customers, of whatever country or creed.

If it be a "Scotch House," the wanderers from the land of "whisky toddy" will have the brightest of prospects before them of regaling themselves with the "Dew of Ben Nevis," or the sweets of "Loch Lomond," and quaffing their beloved toddy to their hearts content and the profit of their host. Should the distinguished establishment be much patronised by Irishmen, the national sentiment of the sojourners from the sister isle is sympathetically appealed to, from sundry framed advertisement cards, which informs them that they can be accommodated with the very best double-distilled "Irish Mountain Dew." Or if they prefer to drink what they are led to believe is "Pure Malt Whisky," under the elegant phrase of "Paddy's Eye-water," why, they can have their fill, until they have reached the climax of intoxication, when such of them as have escaped the police station, and reeled home drunk to bed, wake up the next morning with aching heads, parched tongues, disordered stomachs, and throats as hot and dry as the funnel of a steam engine.

Restless, nervous, and excited, accompanied with premonitory symptoms of *delirium tremens*, they probably again wend their way, with blear eyes and muddled brains, to their favourite place of resort, and, if the finances be too low, which is next to a miracle if they be otherwise, and they do not happen to meet with a brother bacchanal to "stand a drop," why, they will be glad to get "two pennorth of all sorts on strap," the sot's mixture, composed of the slops of various liquors from the tap-droppings, glass-drainers, and other choice collections, *deliciously flavoured* with tobacco dust, dropped on the counter from the pipes of reeling drunkards.

Such are frequently the ogeries that may be witnessed by any one who chooses to pay a visit, particularly late at night, as a casual observer, to those sinks of iniquity,—where the harlot enters to look for prey, and thieves for plunder; as lynx-eyed lewdness walks her midnight rounds, and hardened criminals are seeking whom they may devour. And nothing short of the total suppression of these nurseries of vice and dissipation will suffice to cure the fearful curse of drunkenness and its accompanying evils.

In doing this, however, it does not follow that any prohibitory measure should go the length of preventing the keeping of well-regulated victualling establishments for the accommodation of travellers and others having business to transact from home. This is where the U. K. Alliance is at fault in their "Permissive Bill," d it is greatly to be regretted that so influential, intelligent, and l-meaning a body of men should make the temperance cause,

as at present advocated by them, unacceptable to the community at large, by the manifestation of some degree of intolerance in endeavouring to enforce total abstinence on those who have sufficient self-control to practice a well regulated moderation. Even if it were necessary to banish all intoxicating beverages from our lips for ever, it can only be done gradually and inductively. The public may approve, and no doubt will, when they become convinced, but they will never be driven, and the peremptory and compulsory stoppage of the sale of liquors,—the sudden and unconditional closing of all public houses would create a ferment and commotion in the country bordering upon insurrection.

Whereas the removal of the liquor traffic by the gradual closing of all public houses at the death of the landlords, would not materially affect their interests, and they could have no just cause for opposing its gradual extinction, not even on the ground of "vested interests," and then, if total abstinence is ever to become general in this country, we may rest assured that the first great step in that direction will have been accomplished by the gradual closing of all public houses. The principle cause and chief incentive to drunkenness and dissipation would then gradually be removed, and ten or a dozen years from the passing of a "Gradual Closing Act" would almost suffice to see the liquor traffic totally extinguished. But to pass any "Permissive Bill" for the immediate and peremptory suppression of the sale of liquors, without some regard both to the wants and usages of the public and the interests of the parties affected by the change, would be an act of injustice which public opinion would never tolerate nor Parliament sanction. The gradual closing of all these houses would produce the salutary effect, which was well expressed by the wife of a tradesman, who no doubt had some cause of complaint and very properly remarked, "that if all the taverns, public houses, and gin-shops were shut up there would be an end to boosing, and drinking, and staying out late at night."

No doubt there are thousands of wives who will echo that sentiment, and would gladly see their husbands taking a glass of wine or beer at home, or at the house of a friend, rather than in the bar parlour of the best tavern or public house. There are but few men who descerate their own homes by drunkenness. There are, however, thousands who appear to think that public houses are not only licensed to sell intoxicating liquors, but that they are also licensed for them to get drunk, make fools of themselves, and take leave both of their money and their senses. No doubt there is private drunkenness as well as public. But drink-

ing habits are always contracted in those public pest houses, and once intemperance becomes habitual it follows its victims, like an evil spirit, whithersoever they go. The fact is, there is no more necessity for gin-shops and public-houses than there is for public brothels—places which we in this country have such a just abhorrence of—the former places give both direct and indirect succour and support to the latter, and the suppression of licensed drinking houses would contribute largely to the removal of many other social evils which afflict society.

The only kind of public accommodation that is required is proper victualling establishments for the entertainment of travellers, and others not within the immediate reach of their own homes. It may not be necessary to entirely prohibit the sale of liquors in places of this description, the chief precaution to be taken would be to prevent them becoming places for tippling and intemperance. The local or parochial authorities are the proper persons to determine whether one or more such establishments may be required in any parish or township, which ought to be placed under their control and supervision. Indeed there are many reasons why it would be desirable that such establishments as these should be set on foot and maintained by the local authorities themselves, by proper managers and servants.

In the first place, a better guarantee would be given that the viands and beverages consumed therein would be pure from adulteration and of the best quality; secondly, the profits derived therefrom would be applied in some way for the benefit of the parishioners; and thirdly, by the properly constituted authorities having a due control over their management they would, to a considerable extent, become the guardians and protectors of the morals and temperate habits of the people. Under any circumstances, whether such places of accommodation be established by private enterprise or corporate authority, they ought to be under the control and supervision of proper functionaries appointed for that purpose.

Indeed our wholesale and retail trade in articles of every day consumption requires a much stricter supervision than that bestowed upon it at present. Adulteration is carried on to a considerable extent in various ways little known to the public. It is, however, probably carried to a greater extent in the liquor traffic than anything else. It is a well known fact that the whole produce of the vintage of any one year does not yield sufficient to supply the amount of what is sold and consumed as wine in this country alone; and that thousands of gallons of what we are led to believe is

sent from wine producing countries, is neither more nor less than chemical preparations composed of ingredients producing, as nearly as chemical science can make them, the flavour, consistency, and appearance of genuine wines; and the same may be said of liquors of other descriptions. It is not long since a large Distilling Firm in Leith was fined £3,000 for the adulteration of whiskey.

The only remedy for the wholesale system of adulteration carried on in our wholesale and retail trades is the proper supervision and punishment of offenders. With regard to the social evil of intemperance, the gradual substitution of a limited number of well regulated victualling establishments of the description referred to, in the place of public-houses and gin-shops, would gradually abolish the liquor traffic and prevent drunkenness and dissipation, and greatly tend to the suppression of vice and immorality. If this were done, and proper measures adopted to encourage and develope the industry of the nation, and promote the education of the people, our improved social, industrial, and educational progress would greatly contribute to individual and domestic improvement also. Then might the whole community at large exclaim with joyous exultation—"Behold how the many grievous social evils with which society was afflicted have gradually disappeared before the timely and judicious application of proper social remedies and the adoption of just and salutary legislatorial arrangements."

OUR FUTURE PROGRESS

IN

AGRICULTURAL, MANUFACTURING, COMMERCIAL, AND GENERAL INDUSTRIAL ARRANGEMENTS & IMPROVEMENTS.

We now come to the subject of General Industrial Progress and Improvement; a question of corresponding importance to, and inseparable from, the other great questions of human advancement, and one which if properly understood, and the necessary practical measures adopted to give facilities to the full developement of the industrial energy and enterprise of the people would add immeasurably to the wealth and prosperity of the nation; and the improvement of the general condition of the whole community.

In order to fully comprehend what is meant by improved industrial arrangements and enterprise, it may, perhaps, be very fairly stated to include all the industries requiring the work of either the head or the hands—in short all that relates to manual or intellectual labour. There are many causes which writers and moralists have assigned as being the chief incentives to crime, and tend to lead men from that path of moral rectitude by which they become dissolute and depraved, and in the end become criminals. It may however be questioned whether any other agency is more prolific in its demoralising and criminal results than idleness.

We every day behold numbers of men, from wealthy coxcombs down to the meanest and most degraded specimens of humanity, none of whom, perhaps, ever earned an honest sixpence during the whole course of their valueless lives, nor even a single crumb of the daily bread they eat. These men, although they lead a life of idleness as far as any useful pursuits are concerned, are nevertheless busy enough in frivolous, unmanly, and even base and criminal pursuits. It is not in human nature to remain altogether in a state of inactivity, however strong the inclination for habitual idleness may be; and he who is not in some way engaged in the good work of life will in all probability be employed in the bad. Thus we frequently behold the indolent who may be wealthy waste away their time and means in frivolous pastimes and vain pursuits, or, may be, reckless dissipation; and as to those who have no visible means of gaining a livelihood, and are too lazy to work, why it is easy to understand that they must live by their wits and their plunder.

The course of life pursued by these two very worthy classes of society, and the method of filching the means for their support from the common fund or stock of the producers is very different; but the effect is much the same, as they are both drone bees stealing the honey from the hive of the workers. In the case of the wealthy drones we may generally trace the acquisition of their honey to some monopoly, social advantage, or political privilege; and that of the lazy scheming drones to craft, peculation, and plunder. It is so managed and contrived for the first named worthies that their ill-gotten gains are sanctioned by the usages of social injustice, and the mode of acquisition legalised by legislation, so as to keep them within the pale of the law. The latter named worthy citizens do not fare quite so well as the former, and they must be exceedingly clever and adroit to escape the treadmill, the hulks, or the penitentiary. But if the process of filching be different, the effect upon those from whom it is filched is much the same; and it matters little whether we be fleeced by *hocus pocus* legislation; the swindling directors of certain public companies and other disinterested philanthropists, or whether our pockets be picked by a polished swell-mobs-man in broad cloth and kid gloves, or a ruffian in rags with soiled hands.

"He that will not work neither shall he eat" is an excellent maxim, though of ancient date, and the more it is practiced the better will it be for society. It is the duty of us all to labour and make ourselves useful, and our lives profitable, in some way, by giving back to society, in some form, at least an equivalent for what we receive from it. It is a condition of our existence, as well as our duty, to labour and produce for our sustenance, and he who refuses to work should be treated as a rogue and a vagabond; because if left alone in his indolence he would be sure in the long run to prove himself both, and something worse. Every facility ought to be given to all men to be voluntarily employed in some industrial pursuit or calling, and where neglect or refusal to work could be clearly proved, compulsory employment should be enforced, with hard labour, and, if necessary, imprisonment, as a warning and a punishment to all such. It is not necessary here to lay down any precise regulations by which this duty to labour should be enforced; it is enough, for the present, to say that our industrial arrangements ought to be so framed as to enable men to have the opportunity afforded them to be usefully employed as their own willing act, and that those who might neglect or refuse to be employed should be compelled to do so, and placed to hard labour under the eye of a task-master.

are enabled to rule the money market and influence the rate of discount, by which they make immense profits both from our home and foreign exchanges, whether gold is cheap or dear in the market; and this they do at the expense of the trade, commerce, and industry of the country. The present system of foreign exchanges, which forms such a wide field for the nefarious operations of the bullionists and money-mongers, can only be founded upon the principles of true commercial freedom and honesty, by the establishment of an INTERNATIONAL CURRENCY for foreign trade.*

Under the present system of foreign exchanges all that money-gablers, brokers, and speculators have to do to work wreck and ruin to trade and commerce, and realise enormous profits to themselves, when the rate of discount is low and gold is cheap, is simply to get notes instead of gold, and as far as possible avoid any exchange of goods and merchandise by barter, and use the said notes to cheapen the goods of the merchant or manufacturer. And when the rate of discount is high and gold is dear the bullionists exercise their skill and ingenuity in collecting notes, taking them to the Bank and getting gold for them. Thus when gold is dear the Bank is drained of it, and when it is cheap the Bank is glutted; but, whether it be cheap or dear, the traders in money by craft, aided by the ingenious invention of a fixed price in gold at the Bank, fleece the trade and commerce of the country with the skill and dexterity of conjurers. A healthy state of trade and a steady moderate rate of discount are not the things for them. Their proper element and vocation is in the midst of a whirlwind of violent fluctuations, and if there be no outward sign of approaching pressure or fluctuation in the money market, they create it and plunder the public by the process.

As soon as the different nations are wise enough to establish an international currency, trade and commerce will cease to be hampered and crippled by unscrupulous money traders and speculators, and merchants and manufacturers will be free to use the international instrument of currency without being fleeced by bullionists. Of course, an international currency would be used for the purposes of foreign exchange alone, and would not in any way inter-

* The question of an International Currency being a question for the joint consideration of the different nations themselves, it cannot be entertained in connection with that of a Domestic Currency, any further than it can be shewn that the domestic currency of any nation interferes with the foreign trade and commerce of such nation, and therefore beyond that the consideration of an International Currency must be dismissed from the Domestic.

fere with the domestic currency of a country. All that would be required would be that International Banks should be established in the various ports of the different nations adopting the principle, in which notes belonging to these nations should be kept and upon the foreign merchants presenting the domestic notes, which they might receive in exchange for their goods or merchandise, these notes would be again exchanged for the notes of their own country, the domestic notes in all cases being cancelled. The trade and commerce of the whole world might thus be freed from the reign of bullionism, and merchants and traders would meet on equal terms of exchanges, and adjust their own trading and mercantile transactions to their own advantage and the benefit of the different nations to which they may belong. And here again the laws of supply and demand in a legitimate foreign trade would in a great measure regulate and balance the import with the export trade, in which there is no more need for gold than there is for diamonds; although if its fixity in price at the Bank were removed it might be made to work side by side with the inconvertible national notes.

Gold is used under our present system of exchanges a great deal more than it need be; because the bullionists drive a far more profitable trade by causing fluctuations in the rate of discount, using gold and profiting by it, than can be done by an honest exchange of merchandise, and the history of the Bank of England proves that they have continually produced the fluctuations they so much desired and profited by so largely. * There would be an end to this for ever by the adoption of an international currency, which, after all, would not be so much required as may be at first supposed. The amount of money of any kind that would be required in our foreign exchanges would be comparatively small were it not for the nefarious traffic in gold which the money mongers use as an instrument of exchange and plunder.

What process of trade can be more fair, easy, and honest, than that the merchants of all nations should deal with each other ac-

* We have every day proof how well the bullionists understand how to operate upon the different rates of discount in their foreign exchanges. Several of the correspondents of the London daily press of August last, in their "Money Market" articles and reviews, assert that the reason of the falling off in the export of gold from America was owing to many of the bankers and bullionists in their foreign exchanges drawing their bills below the specie-shipping point, with the view of raising the money of their correspondents in New York at 4½ or 5 per cent., in place of sending it to London to go a begging at less than 2 per cent. The necessity for an International Currency is surely made manifest enough in this one fact!

cording to the market value of their merchandise, and receive each others goods in exchange, which they no doubt would do to a greater extent if the gold traffic were not mixed up with their transactions. If money should actually be required in exchange for merchandise, the use of an international currency would be an easy and beneficial process. By way of illustration, we may suppose a French or American merchant bringing a cargo of goods to an English port and receiving payment in full or in part in domestic notes. He goes at once to the International Bank and receives either French or American notes in exchange, which would become part of the currency of his country after his return. Surely there can be no better or more honest mode of exchanges than this if money is to be used in the transaction at all. Because the merchants of any country purchasing goods would get money's worth, and the merchants who sold them would get their worth in money to take back with them, if they chose, and use it as the ordinary currency of the country. Thus, as already stated, the import and the export trade being legitimate, and not founded on a gold basis, the one would regulate and balance the other according to the laws of supply and demand, and if the disturbing element of gold at a fixed standard was removed from the foreign exchanges, merchants would carry on their trade more by barter than money transactions; and—if gold be used at all—should only then be used at the market price to make up the difference, if any, between the import and export trade.

Of course if the fixed price in gold issued from the Bank at £3 17s. 10½d. per ounce, and £3 17s. 9d. when bought, was abolished, and gold could be bought and sold at the market value, as indicated by the fluctuations in the rate of discount, and the variable prices of all other commodities in the market, a gold currency might be made to work side by side with inconvertible paper money. But while it remains at a fixed price at the Bank amidst the fluctuations of the rate of discount, and the price of all other goods and merchandise, its fixed standard must continue to be an extortion, a curse, and an incubus, both upon foreign and domestic trade, commerce, and industry.

The ruinous effects upon our home trade by the Bank monopoly has surely been made manifest enough to any one who has thought at all upon the subject, or who is even the least capable of discernment. Unfortunately, the trading and commercial classes themselves are sadly deficient of a correct knowledge of the injurious effects of our currency laws and the working of the Bank Acts.

The Issue and Banking Departments of the Bank, although they are quite separate and distinct, are, nevertheless, so blended together in the minds of the trading and commercial community that in times of great pressure the Bank of England is the only one supposed to have a sufficient reserve, not only to give relief to other banks but likewise to the whole mercantile world in distress. It cannot be too deeply impressed upon the minds of the mercantile and trading community, that instead of the Bank of England having the apparently large reserve she is supposed to hold, as shewn by the weekly returns, by far the greater amount shewn there belongs in reality to numerous other banks, several of whom receive a larger amount of deposits than the Bank itself, into whose custody a considerable portion of these deposits have been given as an available reserve.

It must, therefore, be quite clear that in times of great pressure, when these Banks run to the Bank of England and withdraw their reserves, and the bullionists at the same time draining the Bank by acting upon both the home and foreign exchanges, which they are enabled to do by the fluctuations they create in the rate of discount and the fall in the price of commodities, and the consequent scarcity and rise in the price of gold; the embarrassed trading and commercial community stand very little chance of obtaining timely relief, and, if assistance be given at all, it is never afforded until wreck and ruin becomes general, and the trading, commercial, and industrial operations of the country become paralysed or in a condition of total disruption; and the Chancellor of the Exchequer besieged by hundreds, almost with tears in their eyes, standing on the verge of ruin, begging him to suspend the Bank Act, increase the issues, and afford them relief, which even then is only done at a ruinous rate of discount.

The fact of the Directors of the Bank of England having been compelled upon several occasions to obtain the sanction of the Chancellor of the Exchequer to break the law and suspend the Bank Act is surely conclusive proof of the folly of power being vested in a Joint Stock Bank, to control and restrict the currency of a great commercial country like England. Fortunately, several Chambers of Commerce have spoken out lately on this question, and it is to be hoped that action will be taken with a view to legislation on the question.

Moreover, the amount of the reserves kept by many of the Joint Stock Banks, as well as by private banks, bear no adequate proportion to their liabilities, and the public discover, when it is too late, that in time of pressure and discredit, when they go to

their bankers to withdraw their deposits they are not unfrequently met by a suspension of payment and a stoppage of the bank. The insufficiency of the reserves of these banks, compared with their liabilities, arises in the first place from the fact that in many instances the amount of capital they are supposed to possess has not in reality been more than one-half—if as much—paid up; and what is more, many of them cannot pay their liabilities when called upon to do so.

Some of these banking companies, which are generally launched with a great flourish of capital in figures on an attractive prospectus, thus continue to induce the public to become depositors, and make a great deal too free a use of their money in reckless and insecure speculations; and when a time of pressure arrives they are neither able to pay the depositors back their money, nor have they the capital they represented themselves to have at their commencement.

So long as this state of things exists it will be impossible to prevent fraudulent monetary operations, reckless speculation, and panics, accompanied by wide-spread ruin to numbers of the trading and mercantile community; and desolation to innumerable households of the industrious classes, who are consequently thrown out of employment by the stagnation of trade; which could not possibly be the case under a well regulated system of currency and credit.

Indeed, one of the chief benefits to be derived from a sound and secure system of credit would be to prevent reckless speculation and usurious money-lending. It is the everlasting money-grubbing and yearning after the five or ten per cent. or more, and the reckless employment of a large amount of fictitious capital,—coupled with the ruinous high rate of discounting, and insecure system of credit, that is at the root of all the evils that spring from our unsound monetary system, which so seriously, and often ruinously, affect our trading, commercial and other industrial operations.

So long as we retain our present sordid and selfish practice of making money beget money by usury and dishonest enterprise—we shall have rampant speculation and ruinous venture. There are unscrupulous money-mongers and designing speculators, who would venture upon another "South Sea Bubble"—or get up a Company to construct a railway to the moon; or discover the perpetual motion, if they were well assured of fleecing the public with safety to themselves, and could clearly see their way through the consequences of a stupendous fraud. The five or ten per cent. is the

golden image they set up to worship, and they are truly orthodox and faithful in their devotions to Mammon. These men go on borrowing the money of the public, and lending it out at a high rate of interest on all kinds of available or unavailable securities until a crisis arrives—as it inevitably must do under so unsound a system—when the money they have thus obtained from the public is locked up, to a considerable extent, in unavailable investments, and, in the case of several public companies, absolutely obtained under false pretences, and the lenders cheated out of their money. Take, for instance, several Railway and other Companies whose affairs have been placed in the Court of Chancery. Several of these Companies pretended to have a large share capital, but which existed upon paper only; and upon this false pretence they called for public loans on debentures, which in several cases were advanced to them at par, in hard cash; and when the time arrived for the money to be repaid the bubble burst; and it was discovered that the supposed share capital was, comparatively, a myth; and that the Directors had been trading upon and keeping these railways going, for the most part, upon the money lent by the debenture holders. The public ought to have legislative protection against such glaring and unmitigated frauds in future.

But, indeed, the entire scope of our present money-lending and profit-mongering system is founded upon the mean and selfish practice of taking every advantage upon the distressed and necessitous. No sooner does a time of pressure arrive than bankers, brokers, bill discounters, money lenders, and usurers of high and low degree, ply their nefarious trade with increased alacrity, and heap up riches on the ruin of others. Whereas if a system of credit without usury was made available in times of pressure, all those who being actually solvent, but in temporary difficulties, might have immediate relief on application to these Banks of Issue, by producing the required securities. And timely relief thus given, even to a few of the most urgent cases of necessity, would probably ward off a crisis. One single important trading or manufacturing firm receiving timely assistance frequently relieves a whole district.

A panic or monetary crisis may not be inaptly compared to the stoppage of the traffic in a London street. We frequently behold in travelling through the principal streets of London a long line of vehicles brought to a stand still from the simple fact of the break down of one single wagon or omnibus, which is sure to be followed by a complete block up and stoppage of all the other vehicles following in its train. It is precisely the same in a mo-

netary crisis. One leading house breaks down and falls, another and another follows, until failures and stoppages become general. But why not prevent or assist the first break down by timely relief, which would in all probability prevent the second, and so on throughout? A great many firms are solvent at the time of their stoppage or suspension, if they could only receive temporary assistance to tide over the crisis; but the Bank of England, with its present restricted currency, neither has a sufficient reserve of gold or notes in times of severe pressure to relieve them,—not even if they would pay fifty per cent. discount for the accommodation,—without the suspension of the Bank Charter Act and the increase of their issues. Surely this is a conclusive proof of the folly and absurdity of the Bank of England restricting and controling the national currency to the manifest injury of all our various industries and undertakings!

It must, therefore, be quite clear that a remedy may easily be found by the establishment of Banks of Issue and Credit, where notes could be issued on behalf of the State, founded on the national security. This is already done to a certain restricted extent by the Bank Charter Act of 1844, which places the issue department under the control of Government, and allows notes to be issued to the extent of fifteen millions on the national security. The Bank, however, prohibits any issue beyond that amount, except against an equal amount of coin or bullion. The money of the United Kingdom is computed to be in the proportion of two-thirds to three-fourths metallic, and the remainder is of paper, amounting to about forty-five millions sterling, of which fifteen millions are based upon gold, fifteen millions upon Government securities set apart, and fifteen millions upon the credit and good faith of the Government.

Now, why is the amount of notes issued upon the national security limited to fifteen millions? Why, simply because these notes being supposed to be convertible into gold at the Bank—which they in reality are not—that amount doubtless appeared to the authorities to be about the largest amount of notes without a gold basis the strain upon the Bank could safely bear to carry on business with, under what looks very like false pretences. The false pretence being, that on demand the Bank promises to pay these notes in gold, but when pushed to the trial the Directors have not, legally speaking, a single sovereign to give in exchange for the whole fifteen millions of these supposed convertible notes, and when they are overtaken by a monetary crisis and a raging panic, they are obliged to go to Government to ask permission to

break the law and suspend the Bank Act to obtain relief, which they have done upon several occasions.

Whereas the inconvertible national notes, whether issued from the proposed Credit department or as general currency, would not be subject to any such restrictive or prohibitory conditions, and their supply would at all times be in exact proportion to the demand, and loanable capital could always be had at a moderate—although not necessarily fixed—rate of interest.

The notes issued from the credit department of these local Banks of Issue when put into circulation, would gradually pass from hand to hand as the current symbol of wealth and become part of the currency until the period for which the loan may have been granted expired, by which time it is assumed the loan will have been repaid, when, as already stated, they would be called in and cancelled; or, if necessary, the period for the loan extended.

The chief object in affording facilities for credit at these Banks of Issue would of course be to give encouragement and assistance to the different trading, commercial, and industrial operations of the country, and impart security to enterprise without the possibility of reckless speculation.

But reckless speculation would be an impossibility under a free currency and an honest system of exchanges, coupled with a safe and secure system of credit, based upon a wealth or property security. Because, if we could imagine the whole industrial community reckless enough to rush into all kinds of speculations, until they had produced a perfect plethora of wealth, the supply would probably be far in excess of the demand, and consequently excessive production would necessarily be gradually diminished, at the same time the supply of the current symbol of wealth being at all times in proportion to the demand, would constitute it the real representative measure of value.

The only possible result from abundant or even excessive production would be a beneficial cheapening of all kinds of produce to the public. Whereas, with a restricted currency, founded upon a metallic basis bearing no reliable proportion to supply and demand, coupled with a fixed price in the precious metal, the correct measure of value is very often seriously deranged, and the current symbol of wealth from the fluctuation in prices and rates of discount, becomes either appreciated or depreciated in consequence of the true equilibrium of measure and value, as well as supply and demand being destroyed.

With respect to enterprise, any speculation whatever may be considered insecure where we are liable to be called upon at the

shortest notice to meet our liabilities, which is frequently the case in times of pressure under our present currency laws. It is the absence of security against a sudden and unexpected pressure which causes a run upon the Banks, and the insufficiency of their means to meet it; together with the demands of the various classes of creditors, who are themselves pressed in turn, that is the chief cause of a monetary crisis, followed by failures, forced sales, bankruptcies, and panics.

Whereas by the time for which credit might be given by the Credit Department of these Banks of Issue being clearly specified, and, if necessary, extended, no sudden or unexpected demand could be made upon the borrower, or his security disposed of at a ruinous sacrifice by forced sales. Moreover, the supply either of loanable capital, or its products would depend upon the demand for the wealth produced by the money so lent. This self-balancing power would at all times determine the requisite amount either of currency in circulation or loanable capital required for the production and distribution of wealth, which, in other words, means supply and demand either in money or its products; which would prevent the current symbol of wealth from being either unduly appreciated or depreciated, and, as already stated, would at all times constitute it the true measure of value for all purposes.

Moreover, the interest or cost on loanable capital by making these Banks of Issue and Credit self-supporting,—or, in other words, the cost of management being charged only,—the public would be accommodated at a much cheaper rate than they possibly could be while credit and banking is carried on solely for the profit of companies or private individuals. Then, indeed, might the trading, the manufacturing, the mercantile, and the whole industrial community enjoy the great advantages of a free currency and a general free trade without being robbed by the fluctuations of a gold standard at a fixed price in the instrument of their exchanges,

But to suppose that we can have anything like free trade while foreign merchants aud manufacturers can discount their bills at four or five per cent., while the English merchants and manufacturers, by the action of the bullionists upon the fluctuation of the exchanges, have frequently to pay eight, nine, and ten per cent., or when the rate of discount is very low and they change the instrument of plunder from gold to notes, would be the very height of stupidity;—and yet there are some men calling themselves free traders who are not ashamed to acknowledge that they do not understand the currency question.

In addition to this the craving after the everlasting five or ten per cent.—the great motive power which induces men to run rampant into reckless speculation—would no longer exist as a grievous and oppressive tax upon the trade and commerce of the country; or continue, as at present, the curse of credit. It seems as if it were impossible for professional financiers to look upon monetary transactions without being connected with usury; as if the proper use of money was to breed money by usury, instead of being employed and made profitable only by the production and distribution of wealth. It may be safely affirmed that he who grows rich by usury, and not by industry, does so by the crafty process of legalised extortion.

Capital can only be honestly employed, and made to fructify and become legitimately fruitful by the creation and distribution of wealth, which is the certain result of the connection between labour and capital. As soon as we have amended and framed our currency laws and monetary arrangements upon this safe and salutary principle, we shall hear no more of panics or monetary disasters. But the license given under the present system to the grasping rapacity of money-lenders and speculators of every description cannot fail to bring about a monetary crisis at the expiration of certain intervals. We may in truth say of usurers and money-mongers of the present day what was said of them by a high authority, nearly two thousand years ago, when he entered the Temple of Jerusalem and "overthrew the tables of the money-changers" and declared it to be "a den of thieves."

However, money-lenders and usurers are much the same as all other classes, either more or less what they are by the circumstances and influences that surround them under our present unjust social, legislatorial, and industrial arrangements. It is a matter of diamond cut diamond with them all their lives, and they would not be able to exist professionally for any length of time unless they were as sharp as their neighbours. But what is necessary to be done is to alter the system, which will soon alter the men. National notes, if it were thought desirable, might also be issued in convenient quantities below the amount of taxes required to meet the liabilities of the Government, who could pay its dividends, contractors, and employes with the notes so issued, which, after being put into circulation, would gradually find their way back into the Treasury in payment of taxes and be cancelled. Thus the State expences and the State receipts would, quarter by quarter, balance each other, and at the same time create a healthy expansion of the currency.

Moreover, great assistance might be rendered to Co-operative Companies and industrial partnerships by the establishment of Banks of Issue and Credit, and thus the working classes, as well as the trading, manufacturing, and mercantile community would derive great benefit from a well regulated currency and a safe and secure system of credit. Much depends in future upon the success of co-operative self-employment and production in settling the conflicting interests of capital and labour, and any assistance that can be given to the co-operative principle will greatly contribute to so desirable an end.

If all the co-operative societies and companies which have struggled into existence by the hard-earned savings and perseverance of those connected with them had received assistance in this way, as they ought to have done, the great and inestimable benefits arising from the co-operative production and distribution of wealth would have by this time assumed national proportions.

The great success which has attended the Rochdale Pioneer and other co-operative companies for self-employment, has settled for ever any doubt as to the immense advantages to be derived from associated labour. Nor can we over-estimate the noble example set by several of the great employers of labour, in different parts of the country, in admitting their workmen to a co-partnership, and, to a certain extent, participators in the profits; which is worthy of all praise, and will, it is to be hoped, be adopted more generally by employers, as there seems little doubt it will be, since it has been found so beneficial both to employers and employed. By these admirable arrangements the opposite interests of each party become more reconciled and assimilated, and trade disputes and strikes rendered less probable—a feeling of confidence and goodwill created—and mutual advantages conferred upon both.

The formation of companies under the title of "Industrial Partnerships," which are being formed in several of the principal towns, are also well worthy of encouragement and support, and are excellent auxiliaries in assisting co-operative self-employment and distribution. There are also numerous trade and benefit societies which would do well to apply their surplus funds in the formation of co-operative companies for self-employment. Take, for instance, the Society of Amalgamated Engineers, who appear from their annual report to have a fund of nearly £100,000, returning but a small interest, at their bankers; but which if applied to the formation of a co-operative manufactory for the production and sale of locomotives and other machinery, would not only be a highly remunerative investment, but likewise be the means of making the workmen, to a

considerable extent, their own employers—a fact which would surely be of great importance to them.

In order to illustrate the application, as well as the assistance and great benefits to be derived from Banks of Issue and Credit to undertakings of this description; let us suppose that £50,000 out of the above £100,000 be applied in this way—leaving one half, or £50,000 for trade purposes in the hands of their bankers. As soon as their manufactories were fairly established or sufficiently advanced, and the £50,000 spent in the undertaking, they would then be in a position to go to one of these proposed Banks, and give security for £50,000 worth of property for the loan say of another £50,000 for a stated period, without any other cost or interest than simply that required in the cost of management of such loans.

What holds good in one branch of industry is equally applicable to all—such for instance as the building trades, the iron trades, colliers, woollen and cotton manufactories, and others; and the establishment of this system of credit is a subject of such great and vital importance to all the various industries, that the sooner it is forced upon the attention of Parliament, and an Act passed empowering the creation of these Banks of Issue and Credit, the sooner will the trading and industrious classes be in a position to improve their social and industrial condition.

They ought not to lose a single day nor an opportunity in obtaining legislative sanction to a measure of this description, as they may depend upon it that the assistance to be derived from this system of credit is of the greatest importance to them. And seeing that its practical application would confer such great and inestimable benefits on all branches of industry, any Parliament having due regard to the interests of the people, would hasten to sanction so easy and salutary a mode of assistance being given to the various industries.

In addition to co-operative industry, it is a matter of regret that Working-men's Art Exhibitions are not kept up as permanent institutions in all the principal towns of the United Kingdom. These exhibitions might be made most useful and valuable public stores or depositories for every description of works of art coming from the workshop of the handicraftsman, which, besides giving great assistance to art instruction, might be used as permanent marts for the sale of their contents, which would be a double advantage to enterprise and industries, particularly if they were assisted, as they might be, by the aid of the proposed mode of credit.

A well regulated system of credit, like the one proposed, would also confer great benefits upon the agricultural population, and as soon as the laws relating to land are altered, as it is to be hoped they shortly will be, and the soil made available for increased agricultural enterprise, the labouring population in the rural districts would then be in a position to materially improve their present depressed bodily and mental condition.

When we reflect upon the present poverty-stricken and forlorn condition of the agricultural population, it seems monstrous that the class which supplies us with our daily bread, whose industry is the foundation of all other industries, should be the worst paid and least cared for of any class in the community. This arises from the monopoly in land and the present system of rack-rentism practiced by the landlords, and the consequent inability of the tenant-farmers to employ sufficient labour to work, cleanse, and manure the land. And what makes matters still worse, they find when they are obliged to go to a banker in a neighbouring town for a loan to assist or relieve them in their difficulties, they frequently have to pay eight, ten, and even twelve per cent. for the accommodation. So that, what with high rents, taxes and poor rates, there are great numbers of them, to use their homely expression, constantly "living from hand to mouth," and are therefore unable to do justice to the land, or themselves, or the labouring population who are depending upon them.

The lamentable state of the bodily and mental condition of our peasant population, and the stunted and unsatisfactory position in which our agricultural industry is placed, will become all the more apparent when we reflect upon the fact that we are depending upon a foreign supply of corn for more than one-half of our daily bread, when it has been declared by several of the most eminent statists, agriculturalists, and political economists, that the land of the United Kingdom, if brought up to a high degree of cultivation, is capable of sustaining four times the present population. With these important and portentious facts before us, every thinking man must feel constrained to come to the conclusion that there is something seriously wrong in the ownership and management of land in this country.

In the "History of the Landed Tenures of Great Britain and Ireland," which I published some time ago, it is there shown how these evils may be remedied and the land rendered free for increased agricultural employment and production. Whether that proposition be adopted or not, one thing is quite certain, that the march of events,—the future requirements of the times, and the

stern and uncompromising logic of necessity, will enforce a great and beneficial change in the laws relating to land.

Whenever this takes place and the land becomes properly opened up to the industry of the nation, a safe and secure system of credit must accompany it, to enable the really thrifty and industrious classes to have a fair start in the world. There are many men who have saved a little, which by the aid of an additional small loan unaccompanied by a ruinous rate of interest, would be able, either individually or by co-operation with others, to place themselves in a respectable and independent position, and become a most useful wealth-producing portion of the population. And this is what must be done before the agricultural, trading, and commercial interests can be secured and protected, or the industrious classes really become elevated and advanced in their social and industrial condition. There can be no risk in rendering assistance to those worthy of helping in this way, because the properly constituted authorities having the control and management of these Banks would, of course, take care that loans should not be made for more than the value of the security given, and, as the sole aim and object of these establishments should be assistance and accommodation to all worthy of being assisted, and not for profit, the cost for accommodation would necessarily be moderate, sufficient only to defray the cost of management.

The period for which such loans might be granted should, of course, be specified, at the expiration of which it is assumed the amount of the loan will have been repaid; and, if not, the time could be extended or payment enforced if deemed necessary.

It cannot be too strongly impressed upon the attention of Parliament and the country that our future industrial operations must be extended more to agricultural pursuits than heretofore. Let us endeavour to extend our trade and commerce by all means, but let us, at the same time, endeavour to make our agricultural industry as far as possible co-extensive with our manufacturing operations, which would not only give increased employment to the population but would also add immensely to the increase of agricultural produce at home.

It ought to be everywhere proclaimed as a fatal and suicidal policy upon the part of any nation who makes herself the workshop of the world merely to please the caprice and cupidity of a few great territorial proprietors, while the population is depending upon a foreign supply of corn for their daily bread.

As soon as the land becomes properly opened out to the industry of the nation, and the benefits of a safe and secure system of

credit be extended to those engaged in the various industries, an immense impetus will have been given to every branch of production. Parliament has already acknowledged the principle of credit being given to assist in improving the estates of landlords. Surely the same principle, by being extended to the cultivators of the soil, must be equally as necessary and beneficial to them as the owners of land. On the 28th of August, 1846, Parliament passed an Act (the 9th and 10th Victoria, cap. 101.) which enacted that it should be legal to lend not more than £3,000,000 of the public money to private landlords to improve their estates. The amount was subsequently increased to £5,000,000, although no detailed account has yet been given respecting the money or the names of the landowners who received it.

But there is no necessity for such loans being advanced from the public taxes. Because, as already stated, all that is required is simply that Parliament should pass an Act sanctioning the establishment of Banks of Issue, with a Department of Credit, and the loanable capital issued therefrom would be founded upon a wealth or property security given by the borrowers, which would both be a guarantee for its repayment, and its application to increased enterprise and production.

Having enumerated the principal measures that ought to be adopted to ensure the advancement and improvement of the various industries, it only now remains for the people to take the initiative, and urge upon the attention of Parliament the necessity for amending the laws relating to land, currency, and credit, so as to give free scope to agricultural, trading, manufacturing, and commercial enterprise, as well as increased facilities and security to the whole industrial community.

As soon as we shall have made a commencement in earnest in this direction, we shall speedily see the disappearance of reckless speculation and periodical ruin to trade and commerce, and the gradual diminution of the fearful amount of poverty, misery, and degradation which we may everywhere observe around us in a country teeming with riches and abounding in wealth. No other country in the world presents such a startling contrast between the extremes of wealth, on the one hand, and the depths of poverty on the other. The amount of pauperism in London alone is five times greater than that of Paris. In all our large towns we may measure poverty and misery, squalor and crime, by the square acre; and, if we go to the rural districts, among the peasantry, the amount of mental and bodily degradation we may observe there, coupled with poverty and ·norance, must be measured by the square mile; while, on the

other hand, we may in many instances behold the entire revenues of more than half a million acres of land accumulated under the roof of a single "House."

As soon as the legislature shall have performed its duty, by the enactment of just laws to prevent unjust monopolies, it will then remain with the people alone to work out their social, industrial, and educational advancement and improvement.

OUR FUTURE PROGRESS
IN
EDUCATIONAL ADVANCEMENT AND IMPROVEMENT.

In entering upon the question of educational advancement and improvement we approach one of the most important subjects that can possibly affect the future destinies of mankind. Because, without educational training and instruction man would be little better than the brute creation.

The beneficient and humanising power of education sheds such a genial and benign influence upon all who receive its blessings, that it may be truly said to be the spirit of God descending upon the mind of man, teaching him his true position and duties in life, and revealing to his understanding the immutable laws which govern the moral and physical worlds. It is therefore with profound grief that those who labour to bestow this blessing upon their fellow-men too often see their efforts thwarted by ignorance, prejudice and sectarianism. It is to be hoped, however, that limited and stunted as the education of the people of this country hitherto hath been, that a more united and generous sentiment will in future guide our public men, in promoting a more liberal and comprehensive system of national education.

Since it is admitted on all hands that ignorance and crime go hand in hand, and are the aiders and abettors of each other, it is surely of the highest importance to the whole community that crime shall no longer receive assistance from ignorance; and that it shall cease to be recorded by our criminal statistics that "more than one in three can neither read nor write, and only five in one hundred are able to read or write well." These startling facts are disclosed in an official return, showing that the average number of prisoners in the county and borough prisons in England and Wales, ending Michaelmas, 1864, was 18,806, and the want of education amongst the class of the population from which these prisoners are drawn is very clearly shown by the return relating to instruction; which states that 35 in every 104—more than one in three—could neither read nor write, and sixty more only imperfectly, leaving only five in every hundred able to read or write well. No wonder that the columns of the daily press teem with reports from our police courts of ignorance, vice, and crime.

Other statistics show the education of the country to be lamentably defective. A return was laid before the House of Commons

as late as July, 1866, which, although it possessed rather an odd title, namely, that of "Mortality and Marriages," gave the most unmistakeable proof of the deficiency of education, particularly in the rural districts. It showed that an on average in all England, in 1866, 22 out of every 100 men, and 31 out of every 100 women, could not sign their own names on the marriage register. The purely agricultural counties cut by far the sorriest figure in the return. In Monmouthshire 52 out of every 100, and in South Wales, 54 out of every 100 could not sign their own names. In the North-Western counties 45 out of every 100, in Bedfordshire 44 out of every 100, in Cornwall 42 out of every 100, in Worcestershire 43 out of every 100, in Nottinghamshire 40, and in Lancashire 49 out of every 100 could not sign their own names.

In the face of such startling facts and figures as these, what else can be expected than the perpetuation of ignorance and its consequences where the population is born and reared in ignorance.

Now, although education might not entirely suffice to eradicate the many social evils which afflict society, it would doubtless materially assist to do so; and, if accompanied by useful employment, and the removal of temptations to intemperance and vicious pursuits, it would go far to purge society of these impurities.

It is therefore a duty incumbent upon all to insist that every child shall receive the inestimable blessing of education; and demand that the youth of the country shall no longer be left to the care of negligent parents to grow up in ignorance, and waste away their time in useless and, too frequently, immoral and criminal pursuits. It is the duty of Parliament to pass an act which shall empower every parish and township in the United Kingdom to compel instruction being given to children irrespective of sects or creeds.

Unfortunately, it has hitherto been the inveterate antagonism of sectarian intolerance that has prevented the adoption of a really liberal and comprehensive system of national education. The opposition to secular instruction, unless accompanied by teaching the particular religious tenets of miserable sectaries, has considerably retarded the progress of true and enlightened educational advancement.

Education is too precious a gem to be altogether entrusted to the keeping and guidance of sectarian lamp-lighters who flourish their miserable flickering lights before the rays of the mid-day sun of enlightenment to dim the brilliancy of its effulgence. It seems strange, indeed, that in England, where the freedom of opinion upon all political, religious or other questions may be freely expressed, that upon the subject of a well devised system of secular

education sectarian obstruction too often impedes the progress of enlightened instruction. This seems all the more inexplicable and surprising when we reflect upon the fact that where the cause of enlightenment and unsectarian education has a right to expect the greatest assistance it meets with the most opposition.

It is a scandal and a disgrace to this "free and enlightened England" of ours, which boasts of being the pioneer of progress and civilisation, that while other countries compel their children to go to school and learn, we in England should suffer from the consequences of the want of education, which a single Act of Parliament would remove from the land. Surely religious instructioncan be in no danger of being neglected by a well devised system of secular education. The clergy belonging to the Established Church number nearly 30,000 in the 15,000 parishes in England and Wales, and the ministers belonging to all the other denominations number at least 40,000, and if we add 30,000 for Ireland and Scotland, we have, at the lowest calculation, over 100,000 religious instructors to look after the spiritual welfare of the people. This immense army of ministers of the gospel are for the most part well educated, earnest men, who generally look with much care after the spiritual welfare of their flocks, and the religious instruction of the rising generation may be very safely left to them, just as secular education ought to be left to the schoolmaster.

Therefore, seeing that religious instruction is amply provided for, surely it is not too much to expect that secular education, which fits us for the daily avocations of life,—which elevates and ennobles and teaches us our duty to ourselves and society,—which raises us to the dignity of intellectual manhood,—surely it is not too much to expect that enlightened education should also be fully provided for the youth of the nation! This may easily be accomplished by setting aside prejudice and sectarian feeling and uniting upon the broad principle of a comprehensive system of national education, when it shall no longer be recorded against religion, that she stands in the way of true education and enlightened progress,—or that the priest is opposed to the shoolmaster.

Happily a more liberal and enlighted sentiment is beginning to be manifested among several of the leading men belonging to the various religious communities. At a recent meeting at Hoxton, the Rev. John Oakley, secretary of the London Diocesan Board of Education, delivered an address, in which he spoke strongly in favour of compulsory education. After pointing out that a large number of children in all our large towns neither work nor attend school, he said: "I am advancing no novel notion in saying that some means

of enforcing education upon the indifferent and unwilling is desired by many of the best friends of the people, by many of the working classes themselves. We must find means for compelling them to come into our schools. It is done elsewhere. Oh! but it is un-English. Be it so. If the degradation of the poor, the number of the pauper and the criminal class, the estrangement between rich and poor, in city and in country alike—if the dearth of soldiers and sailors and the abundance of thieves and beggars—if these things be English privileges, by no means let us invade them. Only, then, let us have some cause shown why it is such a privilege to be an Englishman at such a price. But it is an infraction of liberty. Quite so. So is the present state of things. I want liberty as a ratepayer just as much as the scamp who throws himself upon the rates. I want liberty to pay less poor rate, less police rate; and an education rate would cost about half either the poor rate or the police rate, and would reduce them both. Besides, do you allow the selfish parent liberty to starve his child, to desert his child, to maim and torture his child? No. Then why should you give him liberty to let his child grow up a helpless, useless, costly, mischievous, because unintelligent member of society? But what do you mean by compulsion? I mean a local rate locally administered. The local boards representing the ratepayers will soon find means of protecting themselves from waste and imposition, as they have done in the case of the poor law, and at the cost of far less hardship to the poor."

It is both hopeful and gratifying to read such enlightened and practical remarks coming from a minister of the Church of England. On the other hand, it is lamentable to observe what a want of depth and breadth of treatment is manifested by some people in high and even official quarters upon the educational question. During the debate which occurred in the House of Commons on the 21st of June, 1867, on the report of the commission which was appointed in 1864 to inquire into the education given in the elementary and parochial schools of Scotland, the Vice-President of the Council of Education (Lord Robert Montagu) in criticising the report of the commissioners, and in reply to some of the Scotch members, said the "voluntary effort was far more valuable than the money they obtained from rates, because when people contributed voluntarily they took a greater interest in the school that they would otherwise do. If they had a rate they must levy it upon not only real but personal property also. Then, as to the building of schools under this system. He should think that those who paid for them ought to determine the number of schools

to be built, yet under this system the board were alone to decide how many schools were to be erected. Rating was but a step to compulsory education, and it was evident that that was the step the commissioners were desirous of taking. By what right had the State to levy a rate upon one person for the education of the children of another? If they had compulsory education, the system must be made to apply to the rich as well as the poor, and would it not be most unfair to tax the poor to educate the children of the rich?"

The voluntary principle instead of being "more valuable" than the national is objectionable on several grounds. In the first place, voluntary action makes the great question of education optional, exceedingly limited, and uncertain in its application; and secondly, is an unfair and onerous tax upon those who are desirous of assisting and have a full appreciation of the inestimable blessings of education and learning; and thirdly, voluntaryism leaves the education of the rising generation open to the grave objection of sectarian and denominational teaching. Whereas by the adoption of the national principle, supported by a general rate, all would share the responsibilities and the benefits, and our educational system would be founded upon the excellent maxim that what concerns all ought to be participated in by all.

As to the question of the "right of the State to levy a rate upon one person for the education of the children of another," the same answer must be given to this as must necessarily be given to the right of the State to levy rates or taxes for any other purpose. And the assumption that by compulsory education we should "tax the poor to educate the children of the rich," is simply a mere piece of transparent sophistry. The exact position of both rich and poor in this respect would be, that the public schools would be equally open to both for primary and elementary instruction up to the extent of learning prescribed by their regulations and discipline, and, beyond that, all those who might be desirous of extending the education of their children to the higher branches of university attainments and academical distinctions, would have to accomplish this in some measure as they do at present. But it is to be feared there is something more than even sophistry behind such declarations as "taxing the poor to educate the children of the rich." At all events, it certainly suggests the idea of being rather a lame pretext for opposing a sound and comprehensive system of national education.

But if we look into and compare the cost of national education with the known results of voluntary action, we shall find that even

in an econonomical point of view the national system is all in favour of economy. It is admitted that ignorance and idleness are the chief incentives to crime, and the defects with which our present educational and industrial arrangements very correctly stand charged, is, that they permit—if they do not compel—great numbers of children to grow up in ignorance and idleness, in the midst of vice, until they probably become criminals, when the law steps in and sends them to prison, and rates are levied for their prosecution and maintenance, which we then pay without a murmur, and, having once been "jail birds," it is ten to one that when they are again let loose upon society they will continue to follow a course of vice and crime through life, and thus become not only a standing danger, but likewise a continual burthen upon society; and it can scarcely be expected that voluntary efforts can do much for them.

We have very recently had a practical illustration of the utter hopelessness and impossibility of the voluntary system producing any very great or beneficial results. It appears a number of gentlemen have lately interested themselves in establishing middle class schools in the city of London, free from sectarian teaching, when the old obstacle of denominational bias and obstruction again crops up. Mr. Tite, the treasurer of the schools, in applying to a Mr. George Moore for his subscription of £1,000, for which sum it seems he had given his name; instead of sending the money, declares he "will never contribute to any school where the bible is not made the text-book." Most likely not; and there can be very little doubt but all men having a particular bias would say the same thing; and there is the difficulty and the mistake. If it is to be left to individuals, or even the schoolmaster, to give their own peculiar denominational bias to any "text" they may read from the bible, then it becomes sectarian teaching to all intents and purposes. But if the text be read from the bible by a professional minister of religion at the proper time and place, either at the sunday school, the usual place of worship, or at the homes of these young people, it is sure to be done with the knowledge and consent of their parents, and the minister so engaged is perfectly justified in giving what appears to him and the parents of the children the best religious instruction he can, according to the light that is within him, whatever denomination he may belong to. But if we are to continue to invade the domain of education by religious bias and sectarian teaching there is an end to all harmony, any accord, or the possibility of carrying out a well devised system of national education.

The proper education of the rising generation is a question of such vital importance to the future well-being of the whole community that legislation upon the subject cannot much longer be deferred. And, when the work of education begins in earnest, it will be found that one of the first things to be done will have to be the proper teaching, training, and education of schoolmasters themselves. If this be necessary with regard to schoolmasters, it is still more so with regard to schoolmistresses, where the daughters of the middle classes receive the most superficial instruction, which passes for accomplished education,—neglecting the real educational training and teaching which ought to fit them for their future station in life as wives and mothers.

It cannot be too forcibly impressed upon our minds that much of the value of education depends upon the competency of the teachers as well as the soundness of the matter taught. No doubt the masters who conduct private schools are a very worthy body of men, and, for the most part, do their duty towards their pupils. But the very natural desire to stand well with the parents of the youths placed under their care and tuition, sometimes induces private schoolmasters to slightly exaggerate the attainments of their pupils, and it is not always the case that prizes are awarded strictly upon merit.

This defect in the education given in private schools was very forcibly illustrated by the Bishop of Oxford at the distribution of prizes made at the Oxford local examination in 1865. Of these schools his lordship said, that "the boy received the prize because it was necessary he should go home with certain credentials of what his schoolmaster had taught. And I have seen these prizes myself: 'Master Smith, distinguished highly for every conceivable attainment and for the strictest moral character.' Well, Master Smith goes home, and his admiring father, his delighted mother, and his gaping sisters, who never expected Master Smith to rise in this way into the constellations over them, look with wonder and amazement at what this prodigy of a master has been able to hew out of this shapeless bit of wood. But I am afraid," continued his lordship, "that they very little guess that in Master Jones's bag there has gone back a book which states equally of him that he is all the master could have desired,—everything that the scholars could have envied."

This lively sally by the Bishop of Oxford is brimful of truth in every word. The country abounds with Master Smith's and Jones's, who can relate to you the names of all the kings from the Norman Conquest down to the present time, but having very little

knowledge of the history of their country or even their own times; who can tell you the names of the principal rivers and the highest mountains in the world, but who are totally uninformed respecting the physical laws which regulate the universe, or the moral laws which ought to govern and guide mankind and society,—the facts of science, or any appreciable taste or relish for the fine arts.

The same may be said, and even more, of the boarding-school miss. She will, no doubt, be able to tell the price of Windsor soap or the choicest perfume, the residence of the cleverest fortune-teller, and the neighbourhood of the most fashionable milliner's shop,—educational attainments which she has probably acquired from her mamma or an accomplished school companion. She can polka, waltz, sing, and accompany herself upon the piano, and is well acquainted with the last sensational novel; but as to receiving any useful instruction or training in the real duties of life, which would qualify her to become the mother of a family, or perform the domestic duties of a wife, to make the family circle what it ought to be,—the abode of happiness and comfort, and train up her offspring by precept and example, as well as by teaching them the way they ought to go,—in all these things the education of women, even more than men, is exceedingly defective.

No system of education can approach anything like perfection unless it be made national and uniformly public for both sexes,—in separate schools, of course, except in infant schools,—and based upon the most enlightened and comprehensive basis. The evidence of the superiority of public over private education, as given at our public schools, is so conclusive that it may be safely taken for granted that general education ought to be conducted on the public educational principle. Because, with all the defects of our public schools, or even universities, the examinations and other improvements carried out there is some guarantee that the scholars who successfully pass their examinations are, for the most part, as well educated as they are represented to be. But even competitive examinations have tempted private schoolmasters to adapt their education so as to prepare and fit their pupils for the examination test by superficial teaching, to the great neglect of other sound and useful instruction.

The "cramming" system, although not a very elegant mode of expressing the manner in which pupils are not unfrequently prepared for their examinations, is practiced a great deal more than the public are aware of at private schools. In public schools, the master could have no other object than fairly and honestly to teach

his scholars every branch of learning coming under his scholastic jurisdiction. Moreover, the masters of national schools, for primary and elementary instruction, ought to be men who have undergone the severest test of examination to fit them for the proper discharge of the important duties they would have to perform. For although it would not be required of them to teach the higher branches of learning taught at the universities, they ought, nevertheless, to be men of good attainments. Such teachers can only be produced from institutions under a uniform system of training and educational discipline for public schoolmasters and schoolmistresses.

The whole system of educational administration, to make it complete, ought to be placed under the direction of an Educational Board under the control of Parliament. By this means all endowed schools under the control of governors or other authorities would be relieved from the suspicion of favouritism or pecuniary interest in their management, and a uniform system of education adopted.

It may, perhaps, be a matter of opinion as to what extent instruction ought to be given under the head of primary or elementary education. Reading, writing, and arithmetic would be included as a matter of course, but there does not appear any reason why mathematics, geography, astronomy, geology, chemistry, and a knowledge of foreign languages, should not be included in the full complement of a truly national education.

It is not supposed that youths receiving primary education at public schools are to be educated to the perfection of accomplished scholars in any one of the higher branches of learning. They ought, however, to be taught the rudiments of the above-named branches of instruction, so that they might be able in their leisure hours, after finally leaving school, to read and study various authors and acquire by their own diligent research increased and expanding knowledge.

This method of self-culture and improvement ought to commend itself all the more forcibly to the approval and adoption of young men, when they reflect upon the fact that some of the greatest and most distinguished men of this country have to a great extent been self-taught. As, however, the subject of self-culture, improvement, and individual advancement is the next in order of the five principal elements necessary to our future progress, it will receive proper notice in due course.

There are also two important considerations respecting education which require attention. First, to make it as inexpensive

as possible consistent with a sound practical education, and, secondly, that the work of school instruction should be completed before the boy exceeds the age of, say, from twelve to fourteen years.

The children of the industrious classes are at present compelled to commence work at a much earlier age than this, in fact, many of them being little better than infants, which is a serious obstacle in the way of instruction, and one which it is to be hoped will be removed by improved industrial arrangements, so as to combine scholastic instruction with industrial training.

One of the greatest impediments in the way of education at the present time is, that the children of the working classes who by chance get a smattering of education, are taken from school to work before they have received anything at all worth calling instruction. And as to the "Street Arabs," as they are called, who may be seen by thousands in all our large towns, who do not appear to have anybody to care for either their mental or bodily wants; they generally drift off into vagrancy and crime, and, in all probability, end their career in prison or penal servitude. They are outlawed and uncared for, by which they become a standing danger to society, which suffers in turn for its neglect by having to pay the penalty and cost of their prosecution and keep while in prison. And this must continue to be the inevitable result until education and employment be substituted for ignorance and idleness, and proper facilities afforded for the rising generation to become useful members of society.

The Factory Acts assisted in some measure to provide education for the children which are sent into these hives of industry at much too early an age, and the children of the working classes in our large centres of industry generally manage to pick up here and there a smattering of knowledge and instruction. But the peasant population, as already shown from statistics, in the purely agricultural districts, so far as anything worthy of the name of education is concerned, is a wide expanse of blank, vacant, uneducated humanity.

The children of the agricultural labourers are either taken from school or prevented from going there as soon as they are able to do any kind of drudgery by which they can earn a shilling to help the miserable ten or twelve shillings a week received by their parents. No amount of educational grants or provisions can compensate for this serious drawback upon the education of these children. Moreover, it not unfrequently occurs that what little instruction they may have obtained at some local school, is almost

entirely forgotten by the time they are old enough to go out to service or perform the work of day labourers. It is therefore quite clear that industrial improvement must accompany their educational advancement before any real progress can be made.

There is another educational agency of equal, if not of greater, importance than that of the schoolmaster or mistress, namely, the teaching and training by parents, both by precept and example, and particularly by mothers. The formation of the character of a child depends far more upon a mother than either the father, the schoolmaster, or the schoolmistress. Both the latter may teach learning to perfection, but it remains with the mother, if she be a woman of judgment and cultivated mind, more than any other living being to impart to the child the impress of goodness, the principles of morality, the glow of affection, and all the higher and more ennobling sentiments that may be said to belong to the true elevation and dignity of character. So powerful is the maternal influence of mothers over their own offspring that few children ever see a fault in them, although they may be quick enough to observe it in the father. Therefore it follows that mothers have a high and holy duty to perform, and it is the interest of society to assist in qualifying them as far as possible, by sound training and education, to discharge the important duties which devolve upon them. No doubt fathers can do much to cultivate the more robust and practical parts of education, but it is the especial province of the mother to imprint upon the mind of the child that sweetness of temper, affectionate disposition, and tenderness of feeling, which we sometimes see developed in those who have attained to a high state of moral and intellectual training.

Our whole existence may be said to be of a scholastic character from the cradle to the grave, and the education of the child may with truth be said to commence even before it can talk or has cut its teeth. The quickness and acuteness of infants in obtaining the mastery over their nurses, their tutors, or their parents, as they grow up, is proverbial, unless these guardians know how to "bend the willow while it is green," and "train up the child in the way it should go." One false step in this direction may cause infinite trouble afterwards to rectify, and the early impressions thus received may be truly said to constitute the "child the father of the man." Much depends upon parents in preparing their children for school instruction, because the preparatory school is to be found within the domestic circle, where the outward scholastic education ought to receive tone and consistency.

And as the education of the child progresses great care ought

to be taken that it be well grounded in the instruction it receives, rather than aiming at great results without sufficient teaching. The danger of falling into this error, particularly in private schools, was very forcibly pointed out by the Bishop of Oxford, at the distribution of prizes already alluded to. "I suppose," said his lordship, "the great temptation at this moment in education, as in every thing else in this country, is to forestall ultimate results by snatching at premature advantages," and, in enlarging on this subject, he said: "Is it not the object of education not to produce an immediate result,—not to make a clever boy, still less to make a seemingly well furnished boy, but to give to his mind, to his spirit, and to his whole moral nature, that completeness, robustness, and breadth, which shall enable him, when he comes, indeed, into the life trial, to show that he is a machine made perfectly in the time of manufacture to do the work that he is sent to do."

This is a very excellent definition of what the object of education ought to be. It is the absence of this "robustness, breadth, and completeness," which mars the attainments even of highly educated men. We frequently meet with men in the various walks of life, including ministers of religion, doctors, lawyers, and even professors, who are most eminent and distinguished men in their own particular professions and callings, but whose knowledge of the outer world and general information is most lamentably defective. If we take the trading, mercantile, and commercial classes, we shall find them for the most part very excellent business men, having received what is considered a "liberal education." But even among them there is room for improvement for greater scope and variety of practical knowledge. If we come amongst the best portion of our mechanics and artizans, we shall find that, notwithstanding the very limited extent of scholastic instruction they generally receive, they possess a considerable amount and variety of practical experience and useful knowledge. But if we descend much lower in the social scale we know what we shall find there,—blank ignorance in the rural districts,—trained and educated vice and crime in the back streets and alleys in our large towns.

Therefore, to cure the defects and shortcomings in this respect of the various classes of society, national education ought to be made more practical and utilitarian. The scholar before he leaves either school or college, whether he be taught the higher or humbler branches of education, ought to be made to understand that when he goes forth into the world he is expected to take his

place and do his duty amongst the manhood of his country. That as the citizen of a civilised community, governed by laws and institutions which he is compelled to obey and support, it is his duty and interest towards himself and society to use the light that has been given him to become as far as possible acquainted with the necessary measures to ensure the political, social, industrial, educational, individual and domestic progress and improvement of the whole community.

There is a world of thought and study in all these things to occupy the time of young men after they leave school, which it is their duty to pursue, and which we may class under the head of self-culture, individual progress, and improvement.

OUR FUTURE PROGRESS

IN SELF-CULTURE,

INDIVIDUAL ADVANCEMENT, AND IMPROVEMENT.

In entering upon the consideration of individual progress and improvement, we shall, perhaps, approach our subject best by considering it as a matter of the acquisition of knowledge and moral improvement by self-culture and exertion. The work either of intellectual or moral self-improvement is no doubt an onerous and severe task, particularly the latter.

Indeed, it may be truly said that the man who can direct his own mind, subdue his own passions, restrain undue ambition, bridle and control his inclinations, is greater than he who shall storm a fortress or conduct a successful campaign. Nevertheless, however difficult it may be to enter either upon the path of self-improvement or amendment, it ought and must be done, and that for the most part by self-exertion and reliance; because a great deal depends upon our own exertions and perseverance to carry to a successful issue individual amendment or improvement. If this important truth be taught and impressed upon our minds in our early training and education, and made clear to our understandings, self-advancement would receive great and valuable aid from so powerful an incentive to self-improvement.

The interest must be felt and the desire created for this before leaving school; which ought to be the first work of the schoolmaster and the parents of families. Once the desire is created and the interest felt the work of self-improvement may be said to have commenced, and who shall say how far this honourable and praiseworthy ambition may not extend.

There have been many great and excellent men who have sprung from the humblest ranks of life, who, by their own self-reliance, perseverance, and diligent application to advance and improve themselves in various ways, have attained to the highest positions in professions, and learning, arts and sciences, and other honourable distinctions. Men of this class, above all others, are pre-eminently useful, because knowledge obtained by our own research, study, and observation is always of the most practical and utilitarian character. Gibbon says, that "of the two kinds of education, that which is given to us and that which we give ourselves, the latter is incomparably the best;" a declaration which in every

way is founded on truth. There is nothing superficial about this kind of learning, and the greater the difficulties under which we acquire it in this way, the richer and sweeter the reward when it is obtained, even though it be acquired in the midst of difficulties and adverse circumstances. The truth of this is well expressed by the poet Burns, who, unhappily, had some experience in this respect, where he says—

> "There's wit there,
> You'l get there
> You'l find na ither where."

The acquisition of knowledge by self-application and instruction is like the accumulation of a fortune by perseverance and industry. Both are the delicious fruits culled from the vineyard of our own self-made inheritance, and both are proofs of a well spent life.

Again, we know that by self-restraint vice, crime, and immorality have frequently been subdued and abandoned by those guilty of these degrading practices, when the parties have become awakened by some impulse or light being shed upon their understandings to convince them of the wickedness and folly of their career. Perhaps one of the most difficult things to accomplish,—certainly one of the greatest trials to humanity,—is to pass from vice to virtue, and from crime and indolence to honesty and industry. Yet here is the greatest need for self-reformation and improvement of all, and in this the individual can do more for himself than can be done for him by external aid.

Much, however, may be done outwardly to assist the resolve of the inner man, to urge and help him onward in the work of self-advancement. The facilities for improvement would be greatly increased, particularly to the working classes, by extending and supporting their Working Men's Clubs and Mechanics' Institutes, which would then become most effective instruments of progress, where the study of physical science, the acquisition of a knowledge of foreign languages, the fine arts, and, indeed, every branch of literature and learning. And, as soon as the children of the working classes had received the rudiments of a sound practical education at the public schools, they would then be in a position as they grew up to avail themselves of the assistance of these institutes and turn them to good account.

The reason why Mechanics' Institutes have hitherto failed to produce the amount of good that was expected from them, has arisen from the fact that a considerable portion of the working men attending them have had little or no education worth the

name previous to attending there; and to expect that they should enter Mechanics' Institutes, almost shapeless lumps of uninstructed humanity, and come out with any really appreciable amount of valuable instruction, is the great mistake that has been made by the founders and supporters of these institutes. Mechanics' Institutes or Working Men's Clubs are not places for giving primary instruction; their object ought to be to continue instruction after the youth has left school and gone to work. They ought to be to the working classes what colleges and universities are to those who can afford to pay for the higher branches of learning, and there does not appear any reason why public assistance should not be given to Mechanics' Institutes and Working Men's Clubs as well as public schools or the endowment of universities.

Unfortunately, in the purely agricultural districts, neither Mechanics' Institutes nor Working Men's Clubs can be made available there, in the present straggled and unconnected condition of the population. Before either the moral or material condition of the labouring classes there can be generally improved the land must be opened up to the industry of the nation, and our population more generally diffused throughout the agricultural districts. Then, and not till then, will Mechanics' Institutes and Working Men's Clubs be made as available for self-improvement by those engaged in agricultural pursuits as the mechanics and artizans in towns. The study of any scientific subject is out of the question altogether among the agricultural population. Even a knowledge of chemistry, which is so essential to good farming, is very little understood by the great majority of the farmers themselves; and, as for the poor unfortunate farm labourers, the study of anything for self-improvement is out of the question with them. Of course a comprehensive and enlightened national education would extend the blessings of instruction to them as well as elsewhere, and, if accompanied with their social and industrial improvement, would eventually work a great change for the better among them, as well as all other classes of the community. The road to self-advancement would then be open and free to all, and if their early teaching or training, either at school or at home, were in any way defective, they would then be at least sufficiently educated to know that, by study and diligent application to the acquisition of knowledge, they would be able to improve the shortcomings of their youth by turning to good account the education which had been given them.

Where the habits and training of young men have been in any

way neglected there will be all the more room and necessity for self-improvement, and, when they start with a fair education, all the more probability of success. If neglect or bad habits have impeded the progress of early instruction and moral training, they will have to make great personal exertions to shake off these idle usages and make up for lost time. So inveterate are bad habits and practices, and difficult to overcome when contracted, that it may be truly said, he is the greatest hero who conquers his own vices and passions, and is really master of himself. If the education and moral training of our youth have been anything like properly attended to by the schoolmaster and the parents,—for this is the business of both,—the work of self-improvement will be much more easy. But if this has been neglected, the task of self-advancement will be much more difficult and arduous.

We frequently observe men who may be said to have received a tolerably fair education, but whose moral training has been greatly neglected, who seem to be lost to every sense of honour, uprightness of purpose, or integrity. Such men are generally so puffed up with self-conceit, pride, and arrogance, that they appear to act without a principle to guide or a precept to follow. This corruption of their moral nature, perversion and confusion of ideas for the want of moral training and sound instruction, has been a great evil to society and a serious drawback to human progress and happiness all over the world.

The baneful effects of these evils are felt in some instances, even within the domestic circle of a single family, to be of so grievous a nature as to cause endless strife and contention, where peace and harmony ought to reign. It is here where self-control and restraint are the most required, and a hero is he, indeed, who can overcome and subdue the errors, the vices, and failings of his previous life. We all know that it does sometimes occur that by fortitude and resolution men have abandoned the bad habits and practices of their early days and applied themselves diligently to progress and self-improvement, where, happily, some benificent influence has touched their moral instincts, awakened their sagacity, and called forth their reflecting and reasoning powers.

Self-improvement and control may be viewed under so many different aspects and practiced in such a variety of ways, that in order to do this anything like effectively, we should keep continual watch upon ourselves to strengthen our weaknesses, turn aside our frailties, control our passions, and stand before the trials of the world with dignified self-reliance. The great truth should ever be present to our minds, that no one can ever do so much for

us as we can do for ourselves, that whatever external aid we may receive by education, training, precept, or example, much will depend upon our inward sense of the great value of properly applying these humanising agencies and turning them to proper account. All these agencies are but the seeds or germs of self-advancement, and, if not sown in a self-fertilising soil, must inevitably run to waste in the barrenness of self-sterility. When public education shall become generally diffused, and the minds of the rising generation enlightened and attracted by its powerful and humanising influences, a great incentive will then have been given to self-culture and improvement, and the seed thus sown may fairly be expected to yield manifold. Unfortunately, amidst the troubles and trials through which the youth of the working classes, in particular, have to struggle, under our present social, industrial, and educational arrangements, there are few of them who obtain even a glance at the delectable inner life of literature and learning, arts and sciences, to induce them to follow up the high and holy work of self-advancement.

To assist in this most important work, Working Men's Colleges and Clubs, as well as Mechanics' Institutes, would, under proper direction, become powerful agents for continuing adult education. These institutions, however, ought not to be mere places for dry instruction alone, but also for recreation and amusement, which would then be made to take the place of our present demoralising public-house system, which it is hoped will be gradually removed and superseded by the above named institutions. Lectureships ought to be established, music, debates, and discourses upon all useful and interesting subjects ought to be encouraged, and the arrangements for recreation or amusement that might follow ought to be sufficiently broad and comprehensive so as to admit of both sexes. Thus, when the hard dry work of a couple of hours study was over, the students of these institutions might mingle freely together and devote the remainder of their evenings to much more pleasant and dignified pastimes and amusements than those provided for them at a great many places of public resort at the present time. For, let it not be supposed that self-culture or improvement is either to be acquired or imposed upon us as a plodding monotonous intellectual toil, by which it would be rendered repulsive rather than attractive.

Most men who have applied themselves anything like arduously, either to physical or mental exertion, will have felt at times that they have studied or worked themselves almost into a state of stupidity or exhaustion, and, as soon as this feeling comes over us,

the sooner the better we lay down our pen or our tools, and leave our studies or our work and seek rest, change, or recreation elsewhere. We shall then come back to our tasks refreshed and invigorated, whereas if we persist in working either our brains or our bodies in excess, we shall not only be committing an outrage upon ourselves, but acting in gross violation of the laws which nature hath laid down for our guidance. The Greeks, in their Olympian games, appear to have understood this and amply provided for it. When we feel exhausted, either from over-working or over-thinking, even a temporary change of our thoughts or our labour will bring relief, which ought to show us clear enough that neither our mental nor bodily exertions should be confined altogether to one channel or particular study.

Nature hath provided for us such an endless variety of change and contrast in her universal system, whether in the moral or material worlds, that each of us may choose for himself as a chief study or occupation that to which he may be naturally best adapted amongst the many branches of industry, arts, science, literature, and learning.

Let it not, however, be supposed that any man can become proficient in all things, nor is it, perhaps, necessary that we should, but it is of the highest importance that we should all be as perfect as possible in some particular useful calling, trade, or profession, in order that we may not only be useful in our day, but likewise be able to give back to society some equivalent for what we receive from it. On the other hand, let us not suppose that the acquisition of the utmost variety of knowledge is not necessary and useful for he who tills the ground, sows the seed, and reaps the harvest, as well as for the statesman or the philosopher. A man may not be a professor of political economy, a great moral essayist, nor a profound scholar, and yet be well grounded in the rudiments of all these high attainments, which, if acquired by self-application and improvement, would form a solid groundwork of valuable information and learning, easily carried about with us in our every-day avocations whatever may be our station in life.

There can be no greater mistake than to suppose that instruction can make even those engaged in the humblest branches of industry discontented. Knowledge certainly would make us discontent with slavery or the drudgery of serfdom, but intelligence would teach us to dignify and ennoble the producers of our daily bread for the sustenance of our bodies, just as much as they who labour to give instruction for the development of our minds.

And even on this head there appears to be great need of instruction and better judgment. The usages and conventionalisms of society seem to have placed its ban upon some of the most useful branches of industry, and stamped them with the mark of degradation. A gentleman of independent means may dig his own garden, dress his own fence, and look after his own manure tank in the presence of his most intimate and wealthy friends and be considered as engaged in a very meritorious work, and in the midst of his operations the most delicate of ladies would not hesitate to shake him freely by the hand. It would not, however, be considered as genteel or respectable to bestow the same patronising attention upon any individual in the garb and capacity of an ordinary labouring man performing the same work. Thus we behold labour dignified in the one case and degraded in the other, and yet the value of the services of each of these two men are equal. Surely bodily labour does not in any way detract from the mental qualifications of the scholar or the philosopher.

When Cincinnatus was called to the head of the government of Greece, the messengers found him at the tail of the plough, but it is not recorded that he became unfitted for a statesman or a general because he had chosen for a time to become a ploughman. Like many others, by his superior wisdom he sought to dignify labour rather than degrade it, which ought to be the aim of us all. Unfortunately, a mistaken notion has prevailed with some men that a high state of education is incompatible with daily labour, which may, perhaps, have some colour of truth under the injustice and inequality of our present social and industrial distinctions, but which would gradually disappear in proportion as we perfect and improve these arrangements. Indeed it is absolutely necessary that education should become closely allied with industry, and that each may be made to subserve and conduce to the progress and advantage of the other. It may be safely affirmed that the more intelligent the man the more is he likely to be able to fulfil the duties of life in whatever capacity he may be placed. It is the mind that directs the chisel of the sculptor, the pencil of the artist, or the hand of the mechanic, just as much as it guides the statesman, the philosopher, or the scholar; and in proportion to the true light and learning imparted to each of these in their several stations, just in proportion may we expect them to fulfil the duties assigned them.

From this it is clearly the duty of us all to learn, to improve, and perfect ourselves as much as possible to fit us for the particular station and calling in life we may have chosen for ourselves, or

which may have been assigned to us. Therefore, let no one despise the acquisition of knowledge upon any subject, however humble in its bearing, nor think the highest branches of learning above their reach by industry, perseverance, and diligent application to the work or studies they set themselves about. Lord Chesterfield, in his letters of advice to his son, very truly remarks that men may for the most part become whatever they like by making up their minds to be so, and making proper use of the talents which God has given them to attain that end. The gifts of nature have not been bestowed upon all alike, yet each of us are more or less adapted to some particular vocation or calling, in which we may find our proper position and usefulness in life by exertion and praiseworthy efforts towards self-advancement and improvement.

A practical illustration of the truth of this was very forcibly brought before the notice of the Cobden Club, at their annual dinner, by Lord Houghton. His lordship, in proposing "the progress of Liberal opinions in our Universities," said, "Mr. Cobden's education was not without its influence upon his career; it was the education of the self-made Englishman. He made himself what he was through the divers circumstances of an ordinary life, leaving to mankind an example that men without special conditions of society might, if they had the same virtues and talents, follow him in."

Yes, it was by diligent application, self-reliance, and perseverance, that the young Sussex farmer, and later, the commercial traveller of Manchester, created for himself a world-wide fame as being one of the most distinguished statesmen of his time and benefactors of his country. The two journeymen printers of London and Boston,—Franklin and Garrison,—who have established for themselves imperishable fame, were in the foremost ranks of the liberators of the inhabitants of the Western World, irrespective of colour or creed. Again, if we turn to the wonderful inventions and development of mechanical science, we must look with admiration and speak with praise of the names of a Watt, an Arkwright, and a Stephenson, and numerous others of humble origin, who by their own exertions have either more or less attained to a high degree of celebrity. And last, though not least, the self-sacrificing and ever to be lamented Livingstone,—the former factory-boy of the Clyde,—now the greatest of explorers and travellers, who, it is feared, has been struck down by savages in the interior of Africa, in the midst of his labours and his discoveries for the promotion of science and civilisation. If this be so

the only consolation to be derived from so great a calamity and national loss is, that we may hope and believe that the country where he fell will yet be peopled by a civilised race, which will bless the memory and revere the name of the martyr, and the country from whence he came, whose sons have ever been amongst the foremost in progress and civilisation all over the world.*

We may not all have such a field for adventure, scientific discovery, and general usefulness, as the distinguished men alluded to, but let us bear in mind that there lies before us immense regions of science, art, literature, and learning, which yet remain undiscovered and unexplored, which it ought to be our ambition, as it is duty, to make ourselves as far as possible acquainted with, and bequeath our accumulated knowledge and scientific attainments not only to the rising generation but to posterity.

Then shall scientific knowledge, artistic skill, literary attainments, and general learning, become handmaidens to the political, social, industrial, educational, individual, and domestic improvement of the whole community, instead of being the meritricious courtezans of wealth, rank, and influence.

* Since writing the above, information has been received in England that Dr. Livingstone may still be alive, and that the account of his murder has been fabricated by one of the Johanna men who deserted him.

OUR FUTURE PROGRESS

IN

DOMESTIC ARRANGEMENTS AND IMPROVEMENTS.

We now approach the last, though not least, of the five different subjects which is considered and explained in this book, namely, that of domestic improvement and well regulated household arrangements. There is as much room and as great need for an alteration for the better in the domestic affairs of numerous households as there is for the reform of any other abuses which affect the happiness and welfare of the whole community.

In examining this subject, and pointing out the evils which arise from bad or imperfect domestic or household arrangements, we need not look merely at the misery and poverty which we see in the very lowest streets and dwellings of the miserably poor and ill to do; because their domestic wretchedness may be traced either more or less to the defectiveness and injustice of our social, industrial, and educational arrangements, and therefore we cannot expect much else than domestic degradation among them. But the domestic misery which affects numerous households is of a totally different character. If we look into and examine the inner life of the classes above the extremely poor, we shall find ample room for domestic reform and improvement in many ways, and the advice that "reform should begin at home" is worthy of the attention of us all.

Take, for instance, by way of illustration, a certain portion of our middle class families. Unfortunately the sons and daughters of certain of these families have the example set them at home, particularly by their indulgent mammas, of pride and extravagance, and a lamentable want of habits of frugality and thriftiness, which at all times ought to be found in the mother of a family or the management of a good housewife. The daughters observe their mothers, ape the manners, practice the habits and customs, and follow the fashions of those above them, and the very least thing the Dashwood family can do is to keep pace, position, and cast with the spendthrift fraternity on the opposite side of the street or square.

Thus the rivalry of improvidence, pride, and arrogance, is kept up, and the younger members of these families are taught, both by precept and example, improvident habits and bad customs. It scarcely necessary to say that this does not apply to the greater

portion of the respectable middle class, whose domestic discipline, household arrangements, and private affairs, are conducted for the most part in a discreet and judicious manner. But, unfortunately, what is here stated, and even more, may with great truth be said of a considerable number belonging to all classes of society, and the misfortune is, that the evils arising therefrom extend beyond the immediate circles in which these practices prevail. Because it is quite as impossible to hold communion or have connection with those accustomed to depraved tastes or habits without becoming contaminated, as it is to dwell in the atmosphere of contagious diseases without running the risk of being smitten with infection. It is thus that numbers of the well disposed are drawn into bad habits and customs, from which they find it extremely difficult to extricate themselves in after life.

We frequently behold families, whose prospects have been fair and promising, and their business flourishing for a considerable time, go to wreck and ruin from the improvidence and reckless extravagance either on the part of husbands or wives, or both. Besides this, there are other causes of domestic disorder in many households of even a more grievous character. The great inducements held out by wealth to poverty under our present social system for the contraction of unsuitable and ill-sorted marriages, founded upon mercenary considerations, accompanied by false pretences and deceit, entail no end of domestic strife and misery upon the parties to these unhappy unions, where confidence, conjugal happiness, harmony, and mutual affection ought to reign.

This is, doubtless, one of the most grievous of social and domestic evils. It is a self-inflicted curse imposed by themselves upon those who enter upon such unhallowed marriages, and a punishment for committing so gross a violation of the laws which ought to guide and regulate the intercourse and union of the sexes. It is here we may behold a wound, and a canker which no external aid can reach, nor outward assistance remove. It is a domestic affliction in which the sufferers alone can minister unto themselves.

Another cause of domestic discomfort which often creates discord, particularly among the middle and working classes, is too often to be observed in the abandonment of that smart tidy cleanliness, which was probably carried to the extreme the other way before marriage, but which not unfrequently becomes sadly neglected after the parties have got married and "made their market." As far as external appearances go, if no financial difficulties stand in the way, women in particular are all very well and even

showy while subject to the public gaze. But it is to be feared, if we follow some of them home, and observe their domestic life and habits, we shall find the truth of the old adage, that "it is not all gold that glitters." And thus carelessness and neglect of cleanliness, and the absence of domestic comfort, create indifference and dislike upon the part of the husband, who probably seeks attractions elsewhere than at home, and the neglect on the part of the wife and the antipathy of the husband not unfrequently leads to domestic feuds of a more serious character.

The clean tidy apartment, and the smile of the thoughtful thrifty housewife, are no small attractions to a man of sense who wishes to have a comfortable home. If, as we are told "cleanliness is next to godliness," it is to be feared that there are numbers who have a great many sins to answer for. The want of habits of cleanliness are not alone apparent in the back allies and courts of towns, where the inhabitants are surrounded with dirt and squalor, and sunk in the lowest depths of social degradation; it is also sometimes observable in other quarters, where it is totally inexcusable,—as indeed it is anywhere while water is abundant. But there are some people such decided members of the swinish multitude that, to do them justice, in getting the dirt off them, they ought to be stripped and put into a tub of water up to the knees, rubbed down with a brick, and the thick of the dirt taken off with a horse brush, preparatory to more kindly ablutions.

The want of good management, economy, and frugality, is also a source of great domestic discomfort, and even misery. The custom of living from "hand to mouth," which is practiced by the heads of numerous families, both of the upper, the middle, and the working classes, leads to numerous domestic disorders. No matter how large our income may be, if we waste it away in wanton extravagance, and vie with other senseless spendthrifts in cutting a dash and making a show, or by any other mode of reckless or riotous living; no amount of income, salary, or rate of wages was ever found sufficient for brainless wastrels of this class. It is to be hoped that by improved industrial arrangements few, if any, of the working classes will be without the means of supplying their domestic wants, and even comforts. At the same time, it should be well understood by the heads of families, in whatever capacity they may be placed, that they should at all times live within their means, and upon all occasions be the masters of their own condition, whatever station of life they may occupy. Our natural wants are but few compared with what the cravings of pampered indulgence and extravagant habits demand of us. To

be well fed, housed and clothed, is about as far as our natural wants would carry us, or even domestic comforts. And as soon as these indispensable elements of our domestic wants shall be rendered obtainable to all by improved industrial arrangements, the community will then be in a much better position to supply their intellectual wants by the general diffusion of education. Our prosperity, or good condition in life, must be measured, not so much by the amount of our incomes as by the judicious expenditure of the means at our disposal A man may be very wealthy and yet exceedingly poor, if his expenditure exceeds or even keeps pace with his income, by which he either becomes involved or is continually living from hand to mouth. A moderate income used with judgment and economy cannot fail to be more productive of real domestic happiness and comfort than a superabundance of wealth spent in foolish and wasteful extravagance.

Our domestic affairs and arrangements ought to be so perfected and regulated, that when we enter the threshold of our own homes we should enter the sanctuary of conjugal happiness and comfort. It should be the abode of peace, contentment, and mutual affection among the whole of the members of the household, founded upon prudent, wise, and judicious domestic arrangements and discipline. It is not only the inner life of each homestead that would thus be elevated and dignified by good order and domestic regulations, but the entire moral tone of society would ultimately assume a much higher and dignified character. Because most of the habits, practices, and customs, whether good or bad, which have been contracted within the family circle, follow us in after life and exercise great power and influence over us either for good or evil; and the miseries, and even calamities, which befal many in the midst of troubles and trials, would have probably been averted if their domestic training and discipline had been of a higher order.

Society, in its aggregate capacity, is composed of a multitude of minor commonwealths, and if bad customs, order, and regulations prevail within the domain of our own little domestic republics, the whole of the social system, as well as the body politic, must become either more or less afflicted and vitiated by such improprieties and discordant elements. The great drawback upon human progress, in various ways, is the want of foresight and practical application of the true principles upon which society in its entirety ought to be founded. We frequently observe most eminent statesmen, learned divines, philosophers, and moralists, who are all, no doubt, very distinguished men in the particular spheres in which they

move, but who either omit or neglect to blend together the various indispensable elements, which, in their united action, can alone produce a well regulated system of society. Until unity of purpose and action be substituted for that of isolation and antagonism, we shall make but slow progress in the development of those higher qualities of united intellectual action, that would impart that harmony and accord which alone can lead to the political, social, industrial, educational, and domestic improvement, so much required among all classes of the community.

Unfortunately, there are many generous and exceedingly well-meaning men of distinction who have not yet brought their minds to bear upon all these important subjects, with a view to formulate and blend the whole into an entire science or system. The domestic arrangements, for instance, of a household may seem a small thing to occupy the notice of an eminent statesman, or philosopher, and yet the philosophy of good legislation within the domestic circle affects the happiness and welfare of the human race quite as much, if not more, as the legislatorial arrangements of a State, or the philosophical disquisitions and discoveries of the most learned men. Indeed, whether we consider the domestic, the individual, the educational, the industrial, the social, or the political improvement and progress of the human race to be of primary importance, we cannot separate the one from the other without the whole becoming impaired and rendered less efficacious in the formation of a well regulated system of society.

Another great drawback upon the domestic comfort of numerous households, particularly among the working classes, and even a portion of the middle classes, is a sad lack of knowledge in the art of cooking and culinary preparations. We occasionally see a great misuse of the means at the disposal of the heads of some families in this way. A joint of meat,—or, indeed, any other article,—in the hands of a good housewife, who understands how to cook it, will go much further, and be much more savoury than the imperfect cooking of a careless incompetent cook. A proper knowledge of cooking ought to be acquired by every woman before ever she becomes either a wife or a mother, or can be said to be fit to take her seat at her own table. Because the economy and comfort of a house greatly depend upon the wife in this respect, and it is to be hoped that the future training and domestic discipline enforced by mothers will impart to their daughters the necessary instruction on this head.

The same may be said in reference to good taste and judgment in dress. We sometimes see slovenly people, not remarkable for

good taste, dressed in what might be a very respectable manner, if from carelessness their clothes did not have the appearance of being newly taken from the pawnbrokers and pitched on to their persons from a distance. The want of clean, tidy habits is inexcusable to all who give themselves up to indolence or carelessness. In like manner the pride, and arrogance, and display of foppery, exhibited by some, is equally to be deprecated and condemned. Good sense, taste, and judgment, ought to dictate to us in this respect,—as, indeed, in all other matters,—correct and suitable rules for our guidance.

In pointing out the various evils which affect the inner life of numerous households, we must not omit to notice the domestic discomfort which is entailed upon great numbers of families particularly among the working classes, by miserably bad house accommodation. The effect upon the social, the intellectual, and physical condition of all those occupying miserably low, dingy, ill-ventilated, and badly lighted houses, is of the most comfortless and disagreeable character.

What can be more miserable or depressing to the spirits than a gloomy prison-like apartment to dwell in? Providence has sent air and light in abundance, but the selfishness, stupidity, want of taste and judgment, upon the part of the owners and builders of certain house property have done their utmost to keep out both. They appear to be about as wise and considerate in their day and generation as the Emperor Theodore, whom, Dr. Blance tells us, ordered the Abyssinian captives to be "shut up in a dark room as as a solace to their minds."

There is great need for better regulations and supervision in the construction of the dwellings of the working classes in particular. Not only should ample provision be made for abundance of light and air, but also for a proper water supply, drainage, and sanitary arrangements, which would be highly conducive to the health of the occupants.

Unfortunately, the present monopoly in house property, which is created by the system of leases for 99 years, or any lesser period, is no doubt the chief cause which prevents the owners and builders of house property taking sufficient interest and care, either in neatness of design, convenience of arrangement, or stability of structure, which they otherwise would do under better regulations. And as the health, comfort, and convenience of the whole community is so greatly affected by suitable and commodious house accommodation, it is to be hoped that in future, legislative attention will be given to the subject, with a view of removing every

obstacle and affording every facility and encouragement for the construction of a better class of houses than many of those we meet with, either in the rural districts or the lower class of houses in our large towns.

It certainly cannot be considered any very great inducement to the owning builder of a house, either to take any great interest in its design, convenience, or stability, where he is compelled to pay a considerable sum yearly as ground rent, and then, at the expiration of the lease, hand over his house to the ground landlord without any further consideration or compensation whatever. We may, however, very fairly believe that the sense of justice, which, it is hoped, will pervade our legislative and industrial action in all matters relating to our future progress and prosperity, will rectify any abuse in this respect, as, it is earnestly to be desired, will be the case in all other matters affecting the welfare and happiness of the whole community.

Having now completed the object of this work, namely, that of giving a brief digest of the necessary measures to be adopted to secure the political, social, industrial, educational, individual, and domestic improvement of all classes of the community, it only now remains for the people to carry these great principles of human progress to a successful issue in their inseparable relationship to each other. It is impossible to separate any one of these indispensable elements of human happiness and progress from the other without impairing them as a whole, because they are all so nearly allied, and of such vital and paramount importance, that taking them in their entirety they may be truly said to constitute a complete formula of civilised life.

ALFRED A. WALTON.

WILLIAM FARR, PRINTER, WHEAT STREET, BRECON.

By the same Author,

HISTORY OF THE LANDED TENURES,

OF

GREAT BRITAIN AND IRELAND,

FROM THE NORMAN CONQUEST TO THE PRESENT TIME.

OPINIONS OF THE PRESS, &c.

Extract of a Letter from the late R. Cobden, M. P.

"Without entirely agreeing with the whole of the contents of your book, it shows considerable care and research, and if extensively read will do much to prepare the public mind for a beneficial change in the law relating to land, &c.

"RICHARD COBDEN."

From the Morning Star.

"Mr. ALFRED A. WALTON, has written a 'History of the Landed Tenures of Great Britain and Ireland, from the Norman Conquest to the present time,'—a work if well done could not fail to be pregnant with instruction, and we congratulate Mr. WALTON upon the ability and research which he has brought to bear upon his volume. Mr. WALTON of course stoutly opposes the laws of primogeniture and entail, and he exhibits a courage in the discussion of his subject which will command even the respect of his opponents."

From the Glasgow Sentinel.

"The subject treated of by the author is one of universal interest to the whole community, and therefore should be read by them."

From the Banner and Times of Wales.

"MR. ALFRED A. WALTON ydyw awdwr un o'r llyfrau bynotaf, a ddaeth yn ddiweddar allan o'r wasg Seisnig ar y cwestiwn hwn. Y mae yn llyfr yn cynnwys ffeithiau nad oes ddegwm o hyd yn oed blaenoriaid gwleidyddiaeth Prydain wedi dychymmygu am danynt. Er nas gallwn mewn un modd gymmeradwyo cynlluniau ac athrawiaethau Mr. A. A. Walton, yr ydym yn rhoddi crynodeb byr o'i syniadau i ddangos y cyfeiriad i ba un y mae meddyliau rhai dynion galluog yn rhedeg."

TRANSLATION.

"Mr. A. A. WALTON is the author of one of the most remarkable books that have recently issued from the English press on the subject of the Landed Tenures of Great Britain and Ireland. It contains facts that not a tithe of even our political celebrities have ever imagined. Though we can by no means approve of all the views of Mr. Walton, we give a brief summary of what he advances to show the direction in which the thoughts of some able men run."